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A KEY TO THE KEY OF SCRIPTVRE: OR AN EXPOSITION

with Notes, vpon the Epistle to the ROMANES; the three first Chapters: Begun at *Walsall* in *Staffordshire*, continued at *Pitmister* in *Somerset*.

By WILLIAM SCLATER, Doctour in Diuinitie, and Minister of the Word of God at *Pitmister* in *Somerset*.

The second Edition, corrected and amended.

LONDON,

Printed by *T. C.* for *Nicholas Fussell* and *Humphrey Mosley*, and are to be sold at the Ball in *Pauls* Church yard, neare the Great North doore.

1629.

A

KEY TO THE KEY OF SCRIPTURE:

OR

AN EXPOSITION

with Notes, upon the Bible to the
Diversity of Characters:

By Various Scholars, Dedicate to
the Word of God

The Second Edition, corrected and enlarged.

LONDON

1685

TO THE RIGHT VVORSHIPFVLL,

Sir HENRY HAVVLEY, Knight, Mr. *John Simmes* Esquire, one of his Majesties Iustices of Peace, in the County of Somerset, Mr. *Roger Warre*, Mr. *Richard Warre*, Mr. *Thomas Warre*, Esquires, Grace and Peace.

RIght Worshipfull, a S. *Peter* foreseeing, by speciall Reuelation, the nighnesse of his departure, thought it a part of dutie, so long as hee was in this Tabernacle, to stirre vp the people of God, by putting them in remembrance, and, as it should seeme, iudged it not enough to teach *voce & exemplo*, except he also

a 2 Pet. 1. 13. 14.

alſo left behinde him, a liuing remembrance, in writing: as if he had conceiued the triple, *paſce*, giuen him in charge, to import as much, as *paſce verbo, paſce exemplo, paſce ſcripto.* The ſame, vpon like ground, I cannot but acknowledge a dutie in me. Reuelation I haue none, but ſenſible notices enow, frequent infirmities, proclamers of mortalitie, that ſeeme to threaten a ſpeedy diſſolution of mine earthly Tabernacle. God may be pleaſed to ſupport it, beyond my hopes, and aduiſed deſires; how euer, my prayer is, if God be ſo pleaſed, that my Maſter, when he comes [b], may finde me ſo doing, and my people haue ſome meanes to keepe in remembrance doctrines taught them. [c] How leaking, and ſieue-like our veſſell of memory is, in retayning the liquor of diuine truth, whoſe wofull experience teacheth not? If I may heale theſe breaches in my people, & any whit further the faith of Gods Church, I haue my deſire, and ſhall glorifie God in this behalfe. The inſcription is yours by iuſt title; as, for the many perſonall

b Luk. 12. 43.

c Heb. 2. 1.

nall deſeruings of you all at my hands, ſo for the ſupport, ſome of you affoorded to my preſſures: and helpe you lent me in bringing theſe rude notes to their firſt light, which otherwiſe had periſhed, as abortiues, through malice of the aduerſary. You delight not in complements, elſe would I giue them. Thus onely I pray to be reputed, *thankfull*: thus onely to be recompenſed, with your conſcionable peruſing of what is here preſented. The many ſcapes, which as a man, I haue made, let your loue couer. The helpes, if any, brought to the vnderſtanding of this Epiſtle, (iuſtly termed by Diuines, *The key of Scripture*) vſe to your further edifying in our moſt holy faith. I end with that prayer of *Paul* for *Oneſiphorus*. *The Lord grant mercy to you and your houſholds, that haue ſo many wayes and often refreſhed me, and were not aſhamed of mine afflictions. The Lord grant you, to finde mercy with the Lord at that day*, Amen. 1 Tim. 1. 16. 18.

Your Worſhips in all Chriſtian reſpectfulneſſe,

William Sclater.

To the Reader.

GHristian Reader, thou haſt here ſome part of that paines, ſo long expected, ſo much deſired. As Caleb and Iosua ſent forth to bring tydings and taſte of the promiſed land; ſo theſe, to taſt the acceptance, the reſt ſhall expect, from the Church of God. My deſire was, to haue forth-ſent them, with greater company, and better furniture: if either mine owne inceſſant imployments, would haue permitted more, or friends reſtleſſe opportunitie, had not extorted theſe. Where I fault, ſmite me friendly: it ſhall be as balme to mine head, and perhaps an Antidote to preuent the like, in that which followeth. Be intreated to conferre the Text with the gloſſe: and if I be not deceiued, thou ſhalt finde the fruit, ſuch as needs not to be repented. Now the Lord, ſole giuer of increaſe to our Labours, make it fruitfull, to the comfort of thy conſcience, and furtherance of thy faith. Amen.

Thine in Chriſt

William Sclater.

AN EXPOSITION VPON THE THREE FIRST Chapters of the EPISTLE of Saint PAVL to the *Romanes.*

The Occasion and Scope of the Epistle.

THE occasion of this EPISTLE seemes this: Report of manifold disagreements, both in iudgement and affection, risen in the Church of *Rome*; consisting partly of *Iewes*, partly of *Gentiles*. The *Iewes* some of them wholly oppugning the Gospel, others mingling Law and Gospel together, in the case of Iustification; and ioyntly all excluding *Gentiles* from fellowship in Christ. The *Gentiles* againe, proudly insulting ouer the *Iewes*; because God, hauing reiected the Body of the *Iewes* from being his people, had grafted them into the Body of Christ. Now to allay all these controuersies, and to settle them in truth, and vnitie of Iudgement and affections, the Apostle, being hindered from comming to them, deales by Letters.

CHAPT. I.

Verſ. 1. *Paul a ſeruant of Ieſus Chriſt, called to be an Apoſtle, put apart to preach the Goſpel of God.*

THE parts of the Epiſtle are principally three. Firſt, a Preface or Introduction, from *verſ.* 1 to 16. Secondly, a Treatiſe of Chriſtian doctrin, of three branches Iuſtification, Sanctification, Predeſtination, to *Chapt.* 12. Thirdly, a Concluſion; wherein is an Exhortation to ſundry Chriſtian duties, and a Valediction, or bidding farewell, with ſundry ſalutations, and greetings, according to the cuſtome of Epiſtles, from *Chapt.* 12. to the end.

The Introduction hath three members: Firſt, an Inſcription: Secondly, a Salutation: Thirdly, an Exordium, or entrance into the matter it ſelfe, by inſinuation.

The Inſcription containeth a Deſcription: Firſt, of the writer: Secondly, of them to whom the Epiſtle is directed.

The writer is ſet forth, firſt, by his proper name, *Paul:* Secondly, by his titles of Office, one generall, a ſeruant of Chriſt; another more ſpeciall, an Apoſtle; that illuſtrated by the cauſes efficient: Firſt, principall, Chriſt, *verſ.* 1. Ieſſe principall, calling, and ſeparation. Finally ſubordinate, preaching of the Goſpel; obedience of faith; ſupreme, the glorie of God.

The Goſpel it ſelfe illuſtrated, firſt, by the Author, God; ſecondly, the ſubiect matter, Chriſt; deſcribed by his double Sonſhip, Humane, of *Dauid*; Diuine, of God; ſet forth by the adioyned declaration and manifeſtation of it; that alſo amplyfied, firſt, by the manner, mightily; ſecondly, by the meane, reſurrection; whole Chriſt by his dominion.

Perſons to whom he writes deſcribed; firſt, by their place of abode, *Rome*; ſecondly, certaine adiuncts; firſt, Gods loue,

loue, ſecondly, vocation; amplyfied by the Author, Ieſus Chriſt; and holineſſe: ſo that in the inſcription are foure principall things; firſt, a deſcription of the perſon writing; ſecondly, of the Goſpell; thirdly, of Chriſts perſon; fourthly, of the Romanes, to whom he writes.

Touching the name of *Paul* and alteration thereof, many opinions might be rehearſed; for my part, the moſt probable I take that of *Hierome*, coniecturing it to haue begunne vpon occaſion of *Paulus* the Proconſull his conuerſion: the reaſon of his coniecture, becauſe he then firſt tooke the name of *Paul*. *In epiſt. ad Philem:* Act. 13. 12.

Theophilact inquiring the reaſon of this change, thus anſwers; he was therefore of *Saul* called *Paul*, that he might not ſeeme inferiour to *Peter*, the chiefe of the Apoſtles; no not in this, that his name was changed. For manner of calling equall, if not ſuperiour; for reuelations, perſecutions, paines in the Miniſterie, bleſſing on his labours, feruencie of zeale, integritie of life, no way inferiour. Nay not in this, that he had his name altered vpon ſpeciall occaſion. *Theoph. in* Rom. 1.

Let Papiſts now goe and boaſt of *Peters* primacie; if any way a primate to the reſt, in order of calling, ſpeciall fauour with Chriſt, meaſure of grace; (for as for ſuperioritie in gouernment they are too ſhameles in clayming it) yet in all theſe *Paul* was his equall, if not in moſt of them, his ſuperiour. *Vſe.*

Paul:] Reaſons for prefixing his name; firſt, to ſhew his readines to iuſtifie and maintaine the doctrine here deliuered, to the face of all gain-ſayers, and ſo to procure greater credit to his doctrine, in the mindes of the Readers. Things couertly conuayed into the Church vnder title *incerti Authoris*, breede iuſt iealouſie in the Reader, that things ſo deliuered are ſcarce iuſtifiable by the Author: for ſtraight occurreth the Prouerbe, *Truth ſeekes not corners.* Secondly, that the very name of *Paul*, ſo worthie an Apoſtle, might adde ſome authoritie to the writing.

Learne hence, with reuerence to entertaine the Scripture. Woe vnto him that deſpiſeth the truth, though taught by *Vſe.*

the meaneſt of Gods Miniſters: but heauier the condemnation of ſuch as neglect, or contemne the doctrine of Saluation, taught by ſo excellent an Apoſtle as *Paul*, the Apoſtle of Chriſts glory.

Papiſts make another vſe; where they finde *Pauls* name prefixed, here eſpecially, they cry out, *manum de Tabulâ*, vnto the people. Why? forſooth in *Pauls* writings [a] many things are full of difficultie, which the vnlearned peruert to their owne deſtruction. *Anſ.* Firſt, not the letter, but the matters are obſcure to fleſh and blood. Secondly, not all, nor many, but ſome things are hard; *loquitur quam fieri poteſt parciſſimè.* Thirdly, to whom hard? *viz.* to the vnlearned and the vnſtable; to [b] them that periſh; and to them onely: the Elect are [c] all taught of God, ſo much as is neceſſary for their ſaluation: yea, the [d] leaſt as well as the greateſt. Fourthly, why not other Scriptures detained from them, ſeeing theſe alſo are peruerted by them that periſh? *Ibid.* Fiftly, *Peter* commends them for [e] attending to the Prophetical Scriptures, and cals them light; wherein notwithſtanding the myſteries of ſaluation are more darkly propounded then in any the writings of the Apoſtles. Reade *Ioh.* 5. 39. *Rom.* 15. 4. *Act.* 17. 11. 2 *Tim.* 3. 15. The better vſe of ſuch difficulties is this; therefore be more painefull in ſearching, more earneſt in praying God to open thine eyes, that thou mayeſt ſee the wondrous things of the law: leſſe truſting to thine owne acuitie; for ſure to fleſh and blood theſe things are myſteries, the naturall man [f] vnderſtands them not, but being illightened by the ſpirit of God. Now follow the Titles.

a 2 Pet. 3. 16.

b 2 Cor. 4. 3.
c Ioh. 6. 45.
d Ier. 31. 34.

e 2 Pet. 1. 19.

f 1 Cor. 2. 14

A ſeruant of Ieſus Chriſt.] Seruice of Chriſt is threefold. Firſt, of his power, and prouidence, from which no creature is excluded: for all things ſerue him. Yea, the very Diuels themſelues in thoſe things they doe againſt his will, yet wittingly fulfill his will, and [g] ſerue vnto the purpoſes of his ſecret prouidence.

g Ier. 27. 6.

Secondly, the ſeruice of Faith, as *Theophilact* cals it, common to all Chriſtians after conuerſion; who hauing receiued aſſu-

ance

aſſurãce of their particular intereſt in Chriſts bloud, reſigne themſelues to his will and good pleaſure.

Thirdly, the ſeruice of particular office; whereby in the works of ſome ſpeciall calling, we doe ſeruice vnto Chriſt. Thus Magiſtrates are called [h] ſeruants of God, becauſe in gouernment they doe, or ſhould doe him ſeruice. Thus Miniſters of the Word are called [i] ſeruants, becauſe they ſerue him in preaching the Goſpell. In theſe two laſt ſenſes *Paul* ſubſcribes himſelfe a ſeruant of Ieſus Chriſt.

h Rom. 13. 6.

i 1 Cor. 4. 1.

First, in regard that he now was become a worſhipper of that Chriſt whom before he did perſecute.

Obſer.

So powerfull is God in the workes of his grace, he can make of [k] blaſphemers, perſecutors, oppreſſors of the truth, faithfull ſeruants vnto Chriſt. *Confer.* Math. 21. 31. 32.

k 1 Tim. 12. 13.

Vſe 1.

Hope of mercifull and gracious acceptance with God, is here opened vnto all now penitent, though before neuer ſo deſperate offenders. *Paul* a perſecutor, yet receiued to mercie, counted faithfull, and put in Chriſts ſeruice. And leſt any penitent ſhould thinke this mercy was peculiar to *Paul*, he ſheweth it is exemplary. God in *Paul*, as [l] in a patterne, ſhewing how he would deale with all men, that ſhould after his example, forſake their ſinnes, and embrace the Goſpell.

l 1 Tim. 1. 16

Vſe 2.

Raſh iudgements of mens future ſtate are here reſtrained, how deſperate ſo euer their preſent condition ſeemeth: for [m] God is able to graffe them in. As he tooke *Paul* out of the heate of perſecution, and placed him in his ſeruice: ſo is he able to turne the heart of the moſt deſperate, hopeles, and abominable tranſgreſſor: too ordinary are raſh cenſures in this kinde.

m Rom. 11. 23

Secondly, a ſeruant, in regard he was a Preacher of the Goſpell; this mentioned, firſt, to procure in the Readers a reuerent regard to his doctrine, and patient ſubmiſſion to what he taught them: ſecondly, to adviſe them, whom they ſhould eſpecially haue regard vnto in the doctrines here deliuered.

Vſe 1. The people are here taught, firſt, to [n] eſteeme vs as Miniſters of Chriſt. Secondly, not to be diſcontented at our doctrines, howſoeuer applyed, whether by threatning, comfort, exhortation, reproofe. In other caſes mens boldneſſe is excuſed by this; they are but ſeruants, and muſt doe their Maſters meſſage: in this calling, me thinkes, the excuſe ſhould be rather admitted, conſidering the woe that waites for vs, if we hold backe any thing of the meſſage deliuered vnto vs. *Conferre* 1 *Cor.* 9. 16. *Ezech.* 3. 18. Thirdly, not to aſcribe any thing to vs, more then as to Miniſters, and inſtruments of God. For what is *Paul*, or *Cephas*, or *Apollos*? what are we [o] but Miniſters by whom yee haue beleeued? and that as our Lord and Maſter gaue to euery man.

[n] 1 Cor. 4. 1

[o] 1 Cor. 3. 5.

Vſe 2. Wee alſo are taught, firſt, [p] fidelitie in the worke of our Miniſterie, conſidering we are [q] countable to our Maſter. Secondly, not to [r] ſeeke our ſelues, but the glory of our Maſter. Thirdly, not to haunt after the prayſe and applauſe of men, but to approue our ſelues to Chriſt. *Gal.* 1. 10. both in our doctrines and manner of our deliuery. Fourthly, not to thinke much of our afflictions, which we meete withall in diſcharge of our Miniſtry. Me thinkes it ſhould ſeeme enough to the [s] ſeruant to be as his Lord.

[p] 1 Cor. 4. 2.
[q] Heb. 13. 17
[r] Mat. 10. 24.

[s] Rom. 16. 7.

Called to be an Apoſtle.] Now followeth the ſpeciall office, and kinde of Miniſtry, wherein he ſerued Chriſt; together with his warrant for exerciſe thereof: *Calling & Separation.*

An Apoſtle.] The word in generall ſignifies any Ambaſſadour or meſſenger ſent in common affaires, whether of Church, or common-wealth: ſometimes applyed vnto [t] Miniſters in generall. But moſt properly, notes thoſe extraordinary Miniſters immediately called by Chriſt himſelfe, and by him ſent out to plant the Church amongſt the Nations. Some things were common to them with ordinary Miniſters, as preaching of the Word, adminiſtration of the Sacraments, vſe of the Keyes, Reade *Mat.* 28. 19. 20. *Mat.* 16. 19. *Ioh.* 20. 23. *Mat.* 18. 17. 18.

[t] Gal. 1. 1.

Some things were proper and peculiar to them as Apoſtles.

ſtles. First, calling [u] by liuely voyce, or ſuch like immediate meanes from Chriſt. Secondly, immediate Inſtruction [x] in the myſterie of Chriſt, by Chriſt himſelfe. Thirdly, a power to giue the [y] viſible gifts of the Holy Ghoſt. Fourthly, power [z] to doe miracles. Fifthly, generallitie of commiſſion, extended to all nations, for that [a] *Peter* tooke the circumciſion, *Paul* the vncircumciſion, it was by free accord betwixt them. Sixthly, Infallible aſſiſtance of the Spirit in all doctrines deliuered to the Church, either by word, or writing. For [b] *Peters* error was an error of fact, not of faith, in practiſe, not in doctrine.

u Gal. 1. 12.
x Act. 8. 18.
y 2 Cor. 12. 12.
z Gal. 2. 7.
a Gal. 2. 11, 14.
b Gal. 2. 11. 14.

This office, by conſent of all Diuines, begun and ended in their perſons, to whom at firſt it was committed. And except that man of ſinne, that hath entred by intruſion into the prerogatiues royall of Chriſt, no man would dare to arrogate the priuiledges of this calling. He forſooth challengeth, as in the right of *Peter*, vniuerſall power ouer the whole Church in earth; not onely to teach it, but to rule it as a God vpon earth. He hath glorie of miracles, but [c] all lying in forme, or end, and if we were ſo mad as to beleeue, infallible aſſiſtence of the Spirit in all things, that he ſhall ſententiouſly deliuer to the Church out of his Chaire of Peſtilence: *Sapientum octauus, Apoſtolorum* 41.

c Theſ. 2. 9.

Vſe.

No leſſe abſurd are our vagrant curriers, our rouing Miniſters: that wander about the Countrey, with a paſſe in their Boxe; as if they were ſome new Apoſtles, ſent by Chriſt, without limitation to any particular Congregation. Abſurdly, yea, which paſſeth all meaſure of vnfaithfulneſſe, hauing [d] Flockes of their owne depending on them, leaue them deſtitute on the dayes of aſſembling, pretending to feed others, but indeed to fill their owne purſes.

d 1 Pet. 5. 2.

Now followeth his warrant for aſſuming and exerciſing the function of an Apoſtle; his calling, and ſeparation.

His calling alleaged, to preuent ſuſpition of vſurpation, as in other his Epiſtles, and in other the [e] Prophets of God, whom we ſee all deſirous to ſhew their commiſſion for aduenturing vpon miniſteriall office.

e Iſay. 6. Ier. 1.

Obser. No man ought to vsurpe ministeriall function in the
f Num 3.10. Church, f without assurance of calling from God. See *Heb.* 5.4. Reasons. First, the danger of intrusion. *Exemplified,* 2 *Sam.*6.6,7. *Bethshemites.* 1 *Sam.*6.19. *Vzziah.* 2 *Sam.*26. 18,19. Secondly, Christ tooke not to himselfe this honour but with warrant of his Fathers calling. *Heb.*5.5. No blessing can be expected on our labours except God hath called vs.

Calling, is of two sorts; Immediate, and extraordinarie, where God calleth immediately, without the ministerie of man: so were Prophets and Apostles called: secondly, mediate, wherein God vseth the ministerie of man, as at this day, in designement of euerie Minister vnto his function.

Vse 2. Reproued here are all those fanaticall spirits that
g Ier.23.31 run without calling, and preach vnsent: *Contra Rom.*10.15. as the false Prophets.

Secondly, All those lay people, whether men, or women, that in the case of supposed necessitie, aduenture the mini-
h Mark.28. 19,20. stration of h Baptisme: which together with the preaching of the Word, the Lord hath inuested in the persons of called Ministers. And as from preaching he hath excluded
i 2 Cor.14. 34. i women: so also from the other parts of our ministerie.

Ob. They may teach their families: therefore also baptise.

Ans. It followes not: teach they may as priuate Christians, but not as Ministers; baptise they cannot, but as Ministers; this being euerie way, in euerie respect and manner, proper to a Minister.

Obser. *Ob. Ziphora* circumcised her son, *Exod.*4.25.

Ans. The question is not what she did, but how well she did. Iust: the wrath of God ceased vpon the fact. *Aus.* It followes not therefore she sinned not in doing it. Read *Exod.*1.19,20. Againe, we find not, that Circumcision was so appropriated to the Leuites, as Baptisme now is to the Ministers of the Gospel. Thirdly, It may be the fact was extraordinarie, and therefore not to be imitated without like dispensation. Fourthly, some thinke her herein to haue been but the hand of her husband in his weakenesse.

Labour first for assurance of calling before thou aduenture the exercise of the function. Notes to discerne it: First, abilitie both of knowledge and other fitnesse to teach. Secondly, testimonie of conscience that thou entereſt not for any other respect, then Gods glorie. Thirdly, the approbation of the Church. Fourthly, a propense inclination to exercise the workes thereof. See a true Minister out of his element, till he be doing some [k] worke of his ministerie. *Vse 3.*

k Iohn 4.34.

Set apart.] This separation is two-fold. First in Gods counsell or decree. Read *Gal.* 1.15. Whence we note, that God hath from eternall, designed those whom in time hee cals to those particular callings, wherin they are placed. See *Ier.* 1.5. vnderstand it of lawfull callings, lawfully vndertaken. *Obser.*

It should teach vs contentment, in the station wherein God hath placed vs, though neuer so base, and full of trouble: we should, euery of vs thinke our owne callings best for vs: often repinings arise in the heart, and discontented inquiries, why had not God made me a Gentleman, a Scholler, a Merchant? as if the pot should say to the Potter, why hast thou made me on this fashion? *Rom.* 9.20. *Vse.*

Esteeme that the calling to which God hath designed thee, for which he best enableth thee by gifts, and to which the meanes of education haue led thee.

Now as *Paul* was separate, and set apart to this function in Gods secret decree: so also, by [a] Gods appointment, was he separated to the same by the Church.

a Act. 13.2.

The Lord would teach vs herby not to despise the office of the Church, where it may be had, though priuie to our selues, of our competencie for the worke of the ministerie. *Obser.*

Quest. How if the Church neglect her dutie in calling, after gifts, and fitnesse obtained?

Ans. Modestly tender thy selfe and thy paines, and if thou be [b] approued thou maist minister.

b 1 Tim. 3.

Quest. What if after such offer the Church admit not?

Ans. Thus thinke the time is not come which God hath designed for thine imployment.

Anabaptists

Vse. Anabaptists reproued, that despise the churches calling, gifts once supposed to be obtained.

To preach the Gospell.] The matter subiect of *Paules* Office is here noted.

The Gospell.] The word in generall signifies any tidings of good things. In Scripture it is sometimes put for the
e Mark. 1. 1. historie of the e birth, life, death, &c. of Christ. In the olde Testament the ioyfull tidings of redemption, promised to be wrought by Christ, when the fulnesse of time should be expired: in this place and almost generally in the new Testament, it imports the glad tidings of reconciliation, really wrought by Christ exhibited in the flesh: this also the principall matter of our ministerie. See *Math.* 16. 15.
d Gen. 8. 11. *Luke* 14. 47. As the d Doue with the Oliue branch in her mouth: so ought a minister to be to his people, bringing tidings of good things.

Quest. May not a Minister preach the Law?

Ans. Yes; as a doctrine subordinate to the Gospell, and a meanes to prepare to it. See *Peter Acts* 2. as a good Surgeon applyes Corrasiues to a festred sore, and sometimes vseth his lanching knife to cut away the dead flesh, and to let out the putrified matter, that he may make way for his healing plaisters, though his proper worke be to heale: so &c. In the law three things considered: First, a doctrine
e Math. 5. of perfect righteousnesse; thus taught e by Christ, that we might in it behold our manifold wants. Secondly, the
f Gal. 3. 10. Curse; thus taught by f *Paul*, to breake the heart, and to driue to Christ: Thirdly, a rule of obedience; so taught
g Tit. 2. 11, 12. g generally in the Gospell. In the two first respects necessarie to be taught as a preparatiue to the Gospell. In the third, as a part of the Gospell, which hath renewed the doctrine of the Law. 1 *Iohn* 2. 8. yet this truely withall: the proper, and principall office of our ministerie, is to preach vnto Gods people the glad tidings of reconciliation with God, remission of sinnes, entrance into heauen, procured by Christ Iesus.

Methinkes therefore, that if not for our personall gifts,

if

if not for preeminence of calling, if not for the perſon of Chriſt wee ſuſtaine; yet for our meſſage ſake, wee ſhould finde more louing entertainment, then the world commonly affords vs. *Iſaiah* prophecying of deliuerance from captiuitie vnder *Aſſur*, thus expreſſeth this entertainment of the meſſengers thereof amongſt the people, *Iſay* 52. 7. *How beautifull vpon the mountaines are the feete of him that declareth and publiſheth peace? &c.* Were the feete of thoſe meſſengers ſo beautifull? how much more amiable are the feete of them that preach deliuerance from ſpirituall bondage. See *Iſay* 61. 1. 2. 3.

And yet true it is in experience, that *Paul* ſpeakes of the Apoſtles of the laſt times; they are counted the skumme, and off-ſcowring of the world; their perſons and meſſage alike ſpitefully reiected. *Cauſe*: that they neuer felt their ſpirituall miſerie. See *Act.* 2. 37. *Act.* 16. 30.

Now followeth the deſcription of the Goſpell: firſt, by the Authour God: ſecondly, by the adiunct, it was promiſed, the promiſes by the way amplified. Firſt, by the inſtruments by whom they were deliuered, the Prophets. Secondly, the records, wherein they were regiſtred, the ſcriptures. Thirdly, the Goſpell, further deſcribed by the obiect or ſubiect matter, Chriſt Ieſus.

The Goſpell of God.] So called becauſe God is the Authour, deuiſer, reuealer, tender of this glad tidings vnto the world. So then though men be miniſters, yet is the doctrine Gods, though men the meſſengers, yet is the meſſage Gods; See 2. *Cor.* 5. 18. 19. 20. It will appeare if we ſhall conſider, eyther the matter, efficacie or confirmation of it. The matter of our meſſage, ſuch as none but an infinite wiſedome could deuiſe, (*viz.*) The true meanes of reconcilement with God, by compoſition of infinite iuſtice, with endleſſe mercie in the worke of our redemption. The [h] Angels knew it not till reuealed by Chriſt vnto the Church.

[h] Eph. 3. 10, 11. 1 Pet. 1. 12.

The efficacie diuine, the raiſing of a conſcience caſt downe, giuing hope to the hopeleſſe, changing [i] the whole

[i] 2 Cor. 3. 18

man.

Vſe. Anabaptiſts reproued, that deſpiſe the churches calling, gifts once ſuppoſed to be obtained.

To preach the Goſpell.] The matter ſubiect of *Paules* Office is here noted.

The Goſpell.] The word in generall ſignifies any tidings of good things. In Scripture it is ſometimes put for the
e Mark. 1. 1. hiſtorie of the[e] birth, life, death, &c. of Chriſt. In the olde Teſtament the ioyfull tidings of redemption, promiſed to be wrought by Chriſt, when the fulneſſe of time ſhould be expired: in this place and almoſt generally in the new Teſtament, it imports the glad tidings of reconciliation, really wrought by Chriſt exhibited in the fleſh: this alſo the principall matter of our miniſterie. See *Math.* 16. 15.
d Gen. 8. 11. *Luke* 14. 47. As the [d] Doue with the Oliue branch in her mouth: ſo ought a miniſter to be to his people, bringing tidings of good things.

Queſt. May not a Miniſter preach the Law?

Anſ. Yes; as a doctrine ſubordinate to the Goſpell, and a meanes to prepare to it. See *Peter Alls* 2. as a good Surgeon applyes Corraſiues to a feſtred ſore, and ſometimes vſeth his lanching knife to cut away the dead fleſh, and to let out the putrified matter, that he may make way for his healing plaiſters, though his proper worke be to heale: ſo &c. In the law three things conſidered: Firſt, a doctrine
e Math. 5. of perfect righteouſneſſe; thus taught [e] by Chriſt, that we might in it behold our manifold wants. Secondly, the
f Gal. 3. 10. Curſe; thus taught by [f] *Paul*, to breake the heart, and to driue to Chriſt: Thirdly, a rule of obedience; ſo taught
g Tit. 2. 11, 12. [g] generally in the Goſpell. In the two firſt reſpects neceſſarie to be taught as a preparatiue to the Goſpell. In the third, as a part of the Goſpell, which hath renewed the doctrine of the Law. 1 *Iohn* 2. 8. yet this truely withall: the proper, and principall office of our miniſterie, is to preach vnto Gods people the glad tidings of reconciliation with God, remiſſion of ſinnes, entrance into heauen, procured by Chriſt Ieſus.

Me thinkes therefore, that if not for our perſonall gifts,

if

if not for preeminence of calling, if not for the perſon of Chriſt wee ſuſtaine; yet for our meſſage ſake, wee ſhould finde more louing entertainment, then the world commonly affords vs. *Iſaiah* prophecying of deliuerance from captiuitie vnder *Aſſur*, thus expreſſeth this entertainment of the meſſengers thereof amongſt the people, *Iſay* 52. 7. *How beautifull vpon the mountaines are the feete of him that declareth and publiſheth peace? &c.* Were the feete of thoſe meſſengers ſo beautifull? how much more amiable are the feete of them that preach deliuerance from ſpirituall bondage. See *Iſay* 61. 1. 2. 3.

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h Eph. 3. 10, 11. 1 Pet. 1. 12.

The efficacie diuine, the raiſing of a conſcience caſt downe, giuing hope to the hopeleſſe, changing [i] the whole man.

i 2 Cor. 3. 18

k Heb. 2. 4. man. Confirmation by [k] signes and wonders such as none but a diuine power could worke.

Vse. Take heede, how we neglect so great saluation. *Heb.* 2. 4. Reasons there giuen. First from the danger, made more probable and grieuous by a comparison of instruments deliuering it. Secondly, the euident confirmation of it by testimonies, Humane, *verse* 3. Diuine, *verse* 4. yet contempt common.

One speciall cause, the infirmitie, and weakenesse of men, whose ministerie God vseth. Although the Lord hath told vs that he that despiseth the messenger in respect of his message, or the message for the messenger, despiseth not man but God. And hath for good purposes committed to men the word of reconciliation. First, because our infirmitie is not able to indure his maiestie. *Deut.* 5. 24. 25. 26. 27. 28. Secondly, that the excellencie of the [l] power might be acknowledged to be of God. Thirdly, to proue our obedience.

l 2 Cor. 4. 7.

The adiunct of the Gospel followeth.

Vers. 2. *Which he had promised afore by his Prophets in the holy Scriptures.*

Obser. *Before promised.*] Note here the Antiquitie of the Gospell and doctrine of saluation by Christ. See *Tit.* 1. 2. promised first in Paradice, renewed to [m] *Abraham*, pointed at in the Law, reuiued by the [n] Prophets in all ages.

m Gen. 3. 15.
n Act. 10. 43

Vse. And yet our great Antiquaries of *Rome*, when they heare of the doctrine of remission of sinnes, and iustification by Christs blood, cry out of nouelty with the people, *Mar.* 1. 27 what new doctrine is this, neuer heard of till *Luthers* time? Yes, taught by the Fathers, by Apostles, [o] Prophets, by God himselfe from the beginning. Let them, as [p] *Ieremie* speakes, stand on the wayes, and aske for the old way, and then tell me whether all true Antiquitie point not vnto Christ, as the only

o Gen. 3. 15
p Ier. 6. 16.

onely true [q] way to eternall life: they talke of ſatisfactions and merits, of pardon and reward, by penance, pilgrimages, faſtings, voluntarie pouertie, &c. but let them ſhew in any true Antiquitie, where all, or any of theſe things are commended, farther then as neceſſarie conditions and diſpoſitions as it were for attainment of ſaluation; or as duties of thankfulneſſe for ſaluation purchaſed by Chriſt?

[q] Iohn 14.6.

Promiſed.] Obſerue againe the dignitie of the Church of the new Teſtament, from that of the old. Chriſt promiſed [r] to them, exhibited [s] vnto vs, a benefit often commended to our diligent conſideration. In this regard Miniſters of the new Teſtament called by [t] Chriſt, greater then *Iohn Baptiſt*, not only in reſpect of a greater meaſure of reuelatiõ vouchſafed vnto them then vnto him, but alſo in regard of the matter of their miniſtery. The Prophets taught Chriſt to come: *Iohn Baptiſt* pointed at Chriſt already come: we preach Chriſt incarnate, crucified, riſen, aſcended, raigning; finally, hauing performed all things that were ſpoken of him by the Prophets.

Obſer.

[r] Luk. 10.23
[s] Heb. 11.39 40.
[t] Mat. 11.11

Bleſſe God for this, as not the leaſt grace, that God hath reſerued vs for theſe laſt times, wherein our eares heare that which many Prophets, and righteous men haue deſired to heare, but could not heare. See *Math.* 13.17.

Vſe 1.

Take we heed eſpecially how we contemne ſo great grace as is publiſhed vnto vs in the Goſpel, *Act.* 13.32,33.40,41. Surely where grace is greateſt, there is contempt moſt fearfull. The Records wherein theſe Promiſes were regiſtred, are the Scriptures; ſo are the Writings of the Old and New Teſtament called by excellencie.

Vſe 2.

The reaſons why God would haue theſe Promiſes committed to writing, are theſe. Firſt, the better to preſerue them from obliuion and aboliſhment. Secondly, to preuent corruption in doctrine by Heretiques. Thirdly, their better propagation to the knowledge, and vſe of all men by tranſlations, &c.

Great therefore ſhall be our vnthankfulneſſe, and moſt iuſt our condemnation, if when the Lord hath ſo much endeauoured

deauoured to make the Scriptures familiar vnto vs, we ſhall be found ignorant of the meanes of ſaluation; vnable to diſcerne ſpirits, to put difference betwixt truth, and falſhood; good and euill.

The Epithite of the Scriptures; *Holy*: ſo are they in reſpect, firſt of their Author, and Inditer, 2 *Tim.* 3. 16. Secondly, of the Penners, [u] holy men of God. Thirdly, of the matter, the holy and eternall truth of God. Fourthly, of their effect and end, which is our [x] ſanctification.

u 2 Pet. 1, 21.

x Iohn 17. 17

Papiſts hence inferre therefore not to be permitted to lay-people, in their Mother-tongue: abuſing to this purpoſe the ſaying of Chriſt, *Mat.* 7. 6. as who ſay all Gods people were Dogges. And not onely men that by their impudent contempt of wholeſome admonitions (whereof alone Chriſt there ſpeakes) bewray themſelues to be vncorrigible, and paſt cure.

Rather learne we with what affections we muſt addreſſe our ſelues to the reading of the Scriptures; holy doctrines enter not but into holy minds, neither are they admitted but by ſanctified affections, See *Iohn* 7. 17. Prophaneſſe is as the vaile ouer the heart, 2 *Cor.* 3. 15. And Gods [y] ſecret is with them onely which feare him.

y Pſ. 25. 14.

Verſ. 3. *Concerning his Sonne Ieſus Chriſt our Lord, which was made of the ſeed of Dauid according to the fleſh.*

THe obiect, or matter ſubiect of the Goſpel followeth; that is, Chriſt Ieſus: about whoſe either perſon, or natures, or offices, or workes, or benefits, with the meanes to enioy them, the whole Goſpel is occupied.

And all doctrines propounded as Euangelicall, not reduced vnto Chriſt, are to be reiected as helliſh hereſies. Yea, examine all hereſies contrarie to Euangelicall doctrine, you ſhall find that they ouer-turne ſome truth which the Goſpel teacheth concerning Chriſt. So then from this deſcription of

the

the Goſpell taken from the Author, God; the inſtruments firſt reuealing, the Prophets; the records, Scripture; the obiect, Chriſt; may we learne to iudge of all doctrines thruſt vpon vs as Euangelicall. *Paul, Gal.* 1.6. complaines of ſome, that had obtruded to the people another Goſpell, then that he had preached. And ſurely many ſuch other Goſpels, or Euangelicall doctrines, hath the Church of *Rome* vrged vpon the people of God. Other meanes of reconcilement then the merit of Chriſt, inherent in his owne perſon: other mediatours of interceſſion then the man Chriſt Ieſus: another propitiatory and purging ſacrifice, then that which Chriſt once offered on the Croſſe by himſelfe. And a thouſand ſuch like doctrines of the Popiſh Ghoſt-ſpill: but examine them at this touch-ſtone, ſee if they be not deſcried to be the inuentions and fancies of man; where finde we theſe things taught by the Prophets, regiſtred in the Scriptures? and how I pray you, leade they to Chriſt?

Now followeth the deſcription of Chriſts perſon: Firſt, by his double Sonne-ſhip: Secondly, by his dominion, His Sonne-ſhip, firſt Diuine, of God: ſecondly, Humane, of *Dauid.* See the *Analyſis.*

The Sonne of God.] Not by creation as *Adam. Luk.* 3. 38. nor by adoption as all [a] beleeuers; but by eternall generation: *Pro.* 8.24. *Ioh.* 1.18. the manner whereof, who can ſo expreſſe, as to ſatisfie the inquiries of fleſhly reaſon? And yet mine eare hath receiued a little thereof, as [b] *Eliphaz* in another caſe ſpeaketh. For the better explanation of this myſtery, two queſtions ſhall be briefly handled. Firſt, what that is that Chriſt receiues from his Father. Secondly, how he receiues it. In Chriſts diuine perſon, two things are to be conſidered: firſt, the diuine eſſence: ſecondly, the manner of exſiſtence. The eſſence he hath of himſelfe, not of his Father. Reaſons. Firſt, becauſe this is eſſentiall to him that is God to haue his eſſence of himſelfe. Secondly, otherwiſe Chriſt muſt be a diſtinct God from the Father, as he is a diſtinct perſon. Thirdly, if the eſſence beget, and be begotten, then muſt there be two eſſences in the.

[a] Ioh. 1.12.

[b] Iob. 4.12.

the Deitie, one begetting, the other begotten; but this is abſurd, *Bellarmine* himſelfe being witneſſe. *Ergo.*

Li. de Chriſto 2. cap. 7.

Ob. Now if any ſhall obiect that he receiues his whole perſon from his Father, therefore alſo his eſſence, that is, *perſona ſubſtrata. Anſ.* It followeth not: for though he receiue his whole perſon from the Father, as it is the perſon, yet receiues he not all that is in the perſon. And to ſpeake properly, that which the Father giues to the Sonne, is not the diuine eſſence, but the perſonall exiſtence, or manner of being in the Deitie: neither hath Chriſt from his Father this, to be God: but this onely, to be the Sonne.

For the manner or meanes how he receiues his perſon, or perſonall being in the God-head, it is by generation, or begetting; the manner whereof as it is, is ineffable. Yet ſomething may be conceiued and ſpoken whereby it may be ſomewhat ſhadowed out to our vnderſtanding. Some ſay he is ſo begotten of the Father, as light of the Sunne, by a ſimple emanation. The Fathers make choiſe of the metaphor vſed by the holy Ghoſt to explane this myſtery, *Ioh.* 1. 1. as ſpeech is conceiued and begotten of the minde without any paſſion, alteration, fluxe, or deciſion; ſo as the ſpeech is in the mind, and the minde in the ſpeech: ſo Chriſt of God the Father. *Auguſtine.* The minde is as it were the bringer forth, knowledge as it were the off-ſpring, or childe of the minde: for the minde while it viewes it ſelfe, begets the knowledge of it ſelfe, which is the image of it ſelfe. By theſe and ſuch like reſemblances may this myſterie of Chriſts eternall generation be in ſome ſort conceiued, though as it is in it ſelfe, it cannot be explaned.

Obſer. But hence I take it the collection is ſound, that Chriſt is God equall with the Father. See this *Ioh.* 1. 1. 2. 3. &c. euidenced, firſt, by attributes of eternitie, &c. ſecondly, by title of God: thirdly, workes of creation, and preſeruation: fourthly, by worſhip diuine, giuen him by Angels. *Heb.* 1. 6. And what euer *Arius* ſayth, to impeach this truth, bringing teſtimonies to proue his inferioritie to the Father, may almoſt all be anſwered thus, that they are ſpoken of Chriſt

Christ as he is Mediatour, and for the worke of mediation clothed with the shape and habit of a seruant. See *Phil.* 2. 6. 7.

Made of the seede of Dauid.] In respect of his diuine subsistence he was [c] begotten, not made: in regard of his humane nature [d] made, not begotten. This making was nothing but an action of the spirit of GOD in Christs conception, framing his body of the substance of the Virgin *Mary*. See *Luk.* 1. 35. Reason, why made, not begotten after the ordinary manner of men, beside the will of God, this: that so the spreading of originall sinne might be stopped, by the worke of the spirit of God: it being a rule set downe as it seemes, by the wisedome of God, that who so is borne of man by ordinary mixture of man and woman, should thereby receiue the infection of originall corruption.

c Ioh. 1. 14.
d Gal. 4. 4.

So that we neede not with the *Franciscans*, runne to the puritie of his mothers conception, and birth, to make him a pure sacrifice, considering he is made, not begotten after the manner of men. And as touching the Virgin *Mary*, though we acknowledge her blessed amongst women, and sanctified aboue the ordinary degree of men and women; yet that shee was tainted with sin originall, both the Scriptures teach. *Rom.* 5. 12. and those fruits springing from this roote sufficiently testifie, *Luk.* 2. 48. *Ioh.* 2. 4.

Made.] Not by change of the Deitie into the humanitie: for then how could he haue borne Gods wrath, or merited his loue for vs? Not by mixture of both natures to make one compound, as when water and wine are mingled; but by hauing the manhood vnited to his Deitie, and assuming the nature of man into the vnitie of his diuine person. *Heb.* 2. 14. 16.

So was it necessary, that God and man should be vnited in Christs person, that attonement might be made betwixt God and the seede of *Abraham*. First, otherwise how could he haue borne Gods wrath? Secondly, satisfied his iustice? Thirdly, performed due obedience? Fourthly, *Obser.*

merited at Gods hand eyther for himſelfe or vs? See *Heb.* 9. 14.

Vſe. A greater matter therefore then Papiſts imagine to ſatiſfie, merit, or ſupererogate: for none of theſe had beene poſſible, no not to the man Chriſt Ieſus, except he had beene God alſo equall with the Father.

Of the ſeede of David; as appeares by the genealogies, *Math.* 1. *Luk.* 3. Where though the Euangeliſts differ in the order of his deſcent from *David*, the one intending to ſet downe the ſucceſſion naturall, the other the legall ſucceeding into the Kingdome; yet both agree in this, that they fetch his petigree from *David*. Where the queſtion may be, how Chriſt being made of the ſeede of *David*, could eſcape the infection of originall ſinne? *Anſ.* In originall ſinne, are two things: Firſt, guilt; that by *Adams* tranſgreſſion lay vpon all thoſe that were begotten of him: this remoued from Chriſt, becauſe he was not begotten of *Adam*; though he tooke his ſubſtance from a childe of *Adam*. Secondly, the corruption; this ſtopped by the worke of the holy Ghoſt; ſtopping the propagation of that infection, or rather purging of that part of the Virgins ſubſtance aſſumed by Chriſt from that inclination and diſpoſition naturall vnto euill.

Of the ſeede of David.] Therefore true man as *David* was, Confer *Heb.* 2. 14. 1 *Tim.* 2. 5. For what *Paul* ſpeakes, *Rom.* 8. 3. of his ſending in the ſimilitude of ſinfull fleſh, he would not haue ſo vnderſtood, as if he thought him to haue had onely a bare *ſpectrum*, and ſhadow of man, as *Manichees* dreamt. See *Luk.* 24. 39. 43. but hath reſpect therein to that fraile, and outward miſerable eſtate of Chriſt Ieſus, wherein he lined as if he had beene chiefe of ſinners, it being impoſſible that the lewdeſt ſinner, ſhould haue endured more miſery, then what he in himſelfe innocent, yet ſuffered, hauing our ſinnes imputed vnto him. Sent therefore he was in truth of humane nature, and in habit, and appearance onely of a ſinner, hauing no ſinne of his owne, *Heb.* 7. 26. yet made ſinne for vs by imputation. 2 *Cor.* 5.

21.

21. Reaſons, why made man. Firſt, that the promiſe might be accompliſhed. *Gen.* 3. 15. Secondly, becauſe his brethren for whom he was to ſatisfie, both by actiue, and paſſiue obedience, were partakers of fleſh and bloud. *Heb.* 2. 14. Thirdly, that in our nature he might feele our frailties, and by experience learne commiſeration, *Heb.* 2. 17. 18.

Vſe. First, a patterne of [e] humilitie, and an inſtruction to demit our ſelues, that we may gaine our brethren. Secondly, meanes of comfort in miſeries. Thirdly, incouragement to bold and confident preſenting our prayers at the throne of grace, *Heb.* 4.

[e] Phil. 2. 3. 4. 5

Obſer. *According to the fleſh.*] That is, as he was man: ſo are the two natures though combined, yet not confounded; God and man are vnited in Chriſt: but God-head and man-hood not confounded, as appeares by notes of diſtinction continually adioyned. I meane not here ſo much as to mention the hereſie of *Eutiches*, or of the *Acephali* his off-ſpring; for I hold *Hyperius* his aduice good, that a Miniſter in his popular Sermons ſhould content himſelfe to deale againſt the errours raigning for the preſent in the people, rather then by needleſſe mention of buried hereſies, giue them occaſion to inquire into them.

Onely ſo much as our vbiquitaries haue of late recalled, of theſe groſſe hereſies, I will briefly propound and as briefly confute. Now from this ground, I thinke it will follow, that ſith the natures are not confuſed, or tranſ-fuſed each into other, the properties alſo muſt needs remaine to eyther nature, without this ſuppoſed tranſfuſion each into other: for that rule I thinke will neuer be diſproued; confound the properties, yee confound the natures: take away the properties yee take away the natures: transfuſe the properties, yee transfuſe the natures.

Secondly, if properties be thus transfuſed; I demand whether this transfuſion be mutuall, or reciprocall, or not, that is, whether as diuine properties are transfuſed into the humanitie; ſo humane alſo into the diuinitie: and ſure I ſee not, but that from the ſame ground of perſonall vnion, we

may as well ſay, that mortalitie is really transfuſed into the Deitie; as vbiquitie into the humanitie: for whereas they ſay, the God-head is not capable of infirmities humane, &c. we may as truely ſay, that the man-hood is not capable of diuine excellencies, as they are diuine.

Secondly, if diuine properties be ſo communicated vnto the humanitie of Chriſt, that thereby the humane nature becomes omnipreſent, &c. why not alſo other properties of eternitie, a *parte ante*; immortalitie, ſimplicitie, all being equally out of the ſame grounds deducible as any one?

Now ſhall we a little ſee their reaſons? they may all be referred to theſe three. Firſt, perſonall vnion. Secondly, that phraſe vſed by the Fathers, communication of properties. Thirdly, ſtate of glory. Now if it be proued vnto vs, that neither of theſe proue ſuch a transfuſion as they imagine, I hope our people will be armed ſufficiently againſt the errour of vbiquitaries.

For the better diſcerning of the inconſequence of the firſt reaſon, it ſhall not be amiſſe a little to enquire. Firſt, what perſonall vnion is: Secondly, what it is that the humanitie of Chriſt thereby receiues.

For the firſt, perſonall vnion, it is the vniting and knitting of God-head & man-hood together: whereby is made one perſon of the mediatour: wherein are three things. Firſt, that it is an vnion, or making of two one. Secondly, the things thus vnited; God-head, as it is limited to the ſecond perſon in Trinitie, and man-hood. Thirdly, the terme of this vnion, they are made not one nature, but one perſon of the mediatour.

Secondly, weigh what it is, that the humane nature receiues hereby. Firſt, ſubſiſtance in the ſecond perſon of the Trinitie, whereof it ſelfe is of it ſelfe deſtitute.

Secondly, extraordinary dignitie, in ſo much that it is a peculiar temple for the Deitie of Chriſt to dwell in, and wherein it ſhewes and manifeſts it ſelfe, more gloriouſly then in any creature. *Col.* 2. 9.

Thirdly,

Thirdly, more neere familiaritie with the God-head then any other creature, Angels, or man, hath or can haue.

Fourthly, an extraordinary meaſure of habituall graces; of vnderſtanding, wiſedome, holineſſe, &c. Such as in that meaſure dwels in no creature. *Ioh.* 1. 14. 15. 16.

Fiftly, a partner agencie with the God-head, according to its meaſure in the workes of redemption and mediation.

Now the vbiquitaries adde hereto a communication of diuine nature and properties to the man-hood, ſo as to be informed and actuated thereby: in ſo much that the humane nature receiues into it ſelfe, from the Deitie, a power to be omnipotent, omniſcient, omnipreſent in it ſelfe: a thing that cannot agree to the humane nature of Chriſt, without being made God; for that which ſome obiect, that notwithſtanding this kind of hauing diuine properties communicated, yet the man-hood is not God-head, becauſe it hath them not of it ſelfe, but by participation from another, is friuolous; for howſoeuer theſe things be had, if they be had, as they teach, ſo as to informe the ſubiect wherein they dwell, they make it God: in as much as theſe things are diuine properties, inſeparable from the diuine nature, nor can any thing be ſaid to be properly omnipotent, omnipreſent, &c. but it muſt be confeſſed withall to be God.

Queſt. How then are theſe communicated vnto the man-hood in Chriſts perſon? *Anſ.* Euen as the diuine nature it ſelfe & none otherwiſe, that is, ſo as they dwell and ſhew themſelues in man-hood; and ſo as that the man-hood vnited vnto the God-head, may ſay of them they are mine, not by way of information, but in reſpect of poſſeſſion after a ſort: *Ratione ſuppoſiti*, as diuines ſpeake.

So that this being all that by vertue of perſonall vnion accrewes vnto the man-hood of Chriſt, it will be impoſſible from them to inferre ſuch a communication of diuine properties vnto the humanitie as vbiquitaries dreame of.

Their ſecond ground is, that phraſe of ſpeech vſed by the Fathers for interpretation of ſundry Scriptures, which they call κοινωνίαν ἰδιωμάτων, or as ſome terme it κοινωνίαν ὀνομάτων, which indeede according to the ſenſe of the Fathers, is nothing elſe but a manner of ſpeech, whereby in reſpect of that vnion perſonall of the two natures in one *ſuppoſitum*, the properties of the ſeuerall natures are predicated eyther of the whole *ſuppoſitum*, or of the ſeuerall natures in the *concrete*; for by reaſon of the ſame perſonall vnion, it comes to paſſe, that the two natures interchangeably take the concrete names each of other in predication: ſo its ſaid: *Act.* 20. 28. God purchaſed the Church with his bloud; not that the God-head ſhed bloud, but becauſe a perſon that was God ſhed bloud to procure Redemption: not which it had as God; but which it had in the man-hood vnited vnto it: ſo *Iohn* 3. 13. the Sonne of man talking with *Nichodemus*, is ſaid to be in heauen: not that as he was man he was in heauen, while he was on earth; but becauſe that perſon that was ſonne of man, was by ſomething in his perſon, that is, by his Deitie, in heauen: ſo in this place, where we haue a patterne giuen vs, to interpret all ſuch alternate predications: the Sonne of God is ſaid to be made of the ſeede of *Dauid*, but how? according not to his diuine Sonne-ſhip, but according to his humane nature, vnited to the Sonne of God: and how will it hence follow, that becauſe the properties of the diuine nature, may be enunciated of the perſon denominate, in the concrete of the humane nature, therefore the diuine properties are communicated to the humane nature, ſo as to informe it. And as a learned Diuine and *Logician* ſaith well, if theſe men had learnt in this point to diſtinguiſh betweene *predicata abſoluta*, and *limitata*, wee ſhould ſoone ſee an end of all theſe vnſeaſonable and bitter contentions betwixt brethren.

Their third ground is, the exaltation of Chriſts humane nature to the ſtate of glorie, and that which they call

call *ſtatum maieſtatis*, whereinto Chriſt entered at his aſcenſion: whereby they ſay Chriſt in his man-hood, receiued an infinite power and glory, &c. and ſo this power to be euery where preſent.

Now that Chriſts man-hood receiued not by that his exaltation to the ſtate of maieſtie and glorie, any ſuch nature of being omnipreſent, the other grounds formerly laid doe eaſily euince: for as perſonall vnion makes not the man-hood God, ſo neither doth exaltation into ſtate of glorie: for that is ſtill man-hood though exalted vnto glorie; and therefore though he receiued glorie more then any creature beſides; yet not this glorie for his man-hood to be God, or to haue any ſuch propertie, vpon hauing whereof, it muſt needes follow that it is God: for its ſtill a creature finite, &c. though the moſt glorious of creatures, yet a creature; God hauing ſaid that he will not giue his glorie vnto any creature; no not to the humane nature of Chriſt. Much more might be ſaid to this purpoſe, but that I remember for whoſe ſakes I pen theſe obſeruations.

For vs, let vs learne from the Apoſtle, how to vnderſtand all theſe places of Scripture, where weakeneſſes are giuen to God-Chriſt, or diuine excellencies vnto man-Chriſt, namely thus, that they muſt be taken as ſpoken, κατ' αλλοιωσιν αλλο in diuers reſpects, according to the diuerſitie of natures in Chriſts perſon, as when the Sonne of G O D is ſaid to be made, thus muſt wee vnderſtand his making, as limited to his fleſh: when to bee eternally begotten, thus conceiue it, as limitted to his Diuine perſon.

Verſ. 4. *And declared mightily to be the Sonne of God, touching the Spirit of Sanctification by the reſurrection from the dead.*

NOw followeth the declaration of his diuine Sonſhip, *verſ.* 4. The word ſignifies determined, and as it were by definitiue ſentence concluded to be the Sonne of God: to omit the reſolutions of others, I take it that this determination is here ſet out, firſt, by the manner, mightily, *Confer. Col* 1.29. ſo as that no man could contradict it. Secondly, the matter that he was the Sonne of God, as the Centurion confeſſeth, *Math.* 27.54. Thirdly, the meane or argument concluding it: his riſing from the dead. Fourthly, the reſpect added for explanation: according to the Spirit of Sanctification; that is, according to his Diuine nature, which ſanctified his humanitie, for ſo by Spirit, I here vnderſtand the Diuine nature of Chriſt. Firſt, for the Antitheſis. Secondly, comparing it with 1 *Tim.* 3.16. 1 *Pet.* 3.18.

Now ſanctification is here aſcribed to the Diuine nature, as it is in Chriſts perſon, both becauſe by it the humane nature was made partaker of habituall created holineſſe, whether immediately, or mediately by the worke of the Holy Ghoſt, it matters not: as alſo becauſe his Diuine nature, is that that ſanctified his obedience, and made all his actions and paſſions vndergone for vs, of price and value with God: in which ſenſe the Temple is ſaid to ſanctifie the Gold; the Altar the gift; [a] wherefore he is ſaid, by the eternall Spirit to offer himſelfe vnto God [b] without ſpot, that made him a ſpotleſſe Sacrifice, that gaue it power to purge, and expiate our ſinnes.

a Mat. 23.17. 29.
b Heb. 9.14.

So howſoeuer the glorie of Chriſts Deitie was ouerſhadowed, and almoſt eclipſed by the frailties of his humanitie, miſeries of life, ſhame of his death, yet pleaſed it God at laſt, by an inuincible demonſtration, to proue him to be the Son

of

of God: (*viz.*) by his reſurrection from the dead. *Confer. Act.* 13.13. where he is ſaid in the day of his reſurrection to be begotten of his Father, *declaratiuè*, as Diuines interpret, becauſe then he was moſt euidently ſhewen to be the Sonne of God, and not a meere man. Reaſons of this declaration. Firſt, to confirme the faith of his Children that ſeemed a little to ſtagger at the ſhamefulneſſe and bitterneſſe of his Paſſion. Secondly, to conuince the *Iewes* of wilfull impietie that had reiected this Stone, now made the head of the corner.

From whence may Gods children learne comforts againſt the many abaſures, whereto they are here ſubiect, and in reſpect of them condemned, as *Iob* by his indiſcreete friends, of hypocriſie in Gods ſeruice: ſurely if we looke to the outward eſtate of Gods Children in this life, we ſhall find it true of them, that *Iſay* ſpeakes of our Sauiour, [c] neither forme, nor beautie, nor any thing why they ſhould be deſired; deſpiſed, and reiected of men, &c. the verie ſcum and off-ſcouring of ỹ world: but know we for our comfort, that there will one day come a day of declaration, wherein the Sonnes of God ſhall be reueald, by their glorious aduancement into Gods Kingdome, at the day of reſurrection, as *Rom.*6.19. Yea, in particular blemiſhes, whereby our good name and innocencie is queſtioned, let vs thus comfort our ſelues, that the Lord ſhall one day bring forth our righteouſneſſe as the light, and our iudgement as the noone-day, *Pſal.*37.6. *Vſe.*

c Eſ.53.2,3.

Verſ.

Verſ. 5. *By whom we haue receiued grace and Apoſtleſhip (that obedience might be giuen vnto the faith) in his Name among all the Gentiles.*

IN this verſe is ſet downe a deſcription of *Pauls* Apoſtleſhip, partly to preuent the cauilling imputations of falſe teachers, ordinarily charging him with intruſion into that function, as *Gal.* 1. 1, 2. partly that the *Romanes* might ſee, that in writing to them he ſtrayed not beyond the bounds of his Commiſſion. Now it is deſcribed, partly by the immediateneſſe of his calling by Chriſt, as *Gal.* 1. 11. *(By whom)* partly by the generall fountaine when it is called a *grace*, partly by the end ſubordinate, *obedience of Faith*; principall, *the glorie of Chriſt*; and laſtly, by the generallitie of the ſubiect, *all Nations*, &c.

By whom.] Although it be true that all whatſoeuer any of vs receiue from God we receiue by Chriſt, both as the meritorious procurer thereof, as alſo as Gods generall Steward, to whom is committed the gouernment of the Church, and of the whole world; yet I take it the Apoſtle here principally vſeth this phraſe to proue himſelfe an Apoſtle; becauſe he was immediatly called by Chriſt, which is one ſpeciall difference of Apoſtles from other ordinarie Paſtors, as before *verſ.* 1. where ſee the vſes alſo.

We haue receiued grace and Apoſtleſhip.] Some here by grace vnderſtand the grace of reconciliation and ſanctification: ſome other gifts, whereby he was fitted for the function of Apoſtleſhip: but I take it, here it's by a grammaticall figure put to ſignifie the generall nature and fountaine of Apoſtleſhip; and is in ſubſtance nothing but this; the grace of being an Apoſtle; or this, fauour and free gift to be an Apoſtle. See *Eph.* 3. 8.

Obſer. Whence obſerue, that it is to be eſteemed a ſpeciall grace and fauour of God to be called vnto the miniſterie; though it

it be of grace that we receiue it, yet is it a speciall grace to receiue it. As easily appeareth both by gifts giuen to fit vs thereto, more speciall then to the people, *Eph.*4.8,9,10.11. by vse of it, 1 *Tim.*4.16. 1 *Cor.*3.9,10. by reward & crowne giuen after faithfull discharge of it, *Dan.*12.3.

Learne hence first, not to swell with conceit of thine aduancement; for thou hast receiued, [d] and of grace thou hast receiued it. And foolishly doe many stand vpon tearmes of the dignitie of their calling, though in it selfe honorable, [e] hauing no other worthinesse to grace them; and not considering, that of free grace they haue receiued it. Secondly, rather let them learne to vse this grace, to the end for which God hath committed it vnto them. See 1 *Pet.*4.10. and tremble at the woe due vnto such, as being thus graced by God, neglect to doe that worke whereunto they are called, 1 *Cor.*9.16,17. Thirdly, giue not way to thoughts of discontentment, in respect of the many difficulties, ignominies, persecutions, thou shalt vndergo in discharge of this calling, so as to be grieued at the Lords leading thee to this so toylesome, shamelesse, disgracefull a calling, by thine education and calling of the Church; for know, it's a high fauour of God to be counted faithfull, and put in the ministerie, 1 *Tim.* 1.12. The end of this calling followes, to *obedience of Faith*: the same phrase vsed, *Rom.*16.26. I doe here purposely omit varietie of interpretations; choosing that which I thinke is most direct; by *Faith* here vnderstanding the doctrine, or word of faith, that is, the Gospel, as that acception is frequent, 1 *Tim.*4.1, *&c.* and by *obedience vnto Faith*, nothing but that which *Peter* cals, obeying the truth taught in the Gospel, 1 *Pet.*1.22.

Vse.

d 1 Cor.4.7.

e Heb.5.4.

This then is the end of our ministerie, to bring men to obedience of the truth, and Gospel of Christ. See 1 *Cor.*10.5. and that this is no easie worke will appeare, if we consider what the things are that the Gospel enioynes vs.

Obser.

As first, a deniall and renouncing of our selues, and all things in vs in respect of any power they haue to procure saluation, and to relye our selues wholly and alone vpon Christ,

Christ, as Author of saluation. Now how difficult a thing is this, if we consider what high thoughts naturally all of vs carrie of our selues, [f] in so much, that euen after God hath humbled vs, and brought vs low, yet, when it hath pleased him againe but a little by grace to rayse vs, we seeme to our selues such, as to whom the Lord should as of due giue saluation?

f 2 Cor. 10. 5

The second thing that the Gospel requires, is to deny vngodlinesse, and worldly lusts, &c. *Tit.* 2. 12, 13. and herein how much adoe find we in experience with our selues, to preuaile so farre as to abandon what our corrupt affections lead vs vnto?

Vse. Hence therefore, we all to whom the dispensation of the Gospel is committed, learne how we must proportion and fit our courses in the exercise of our ministerie, so as may best tend to this end; subiection of all thoughts to the obedience of Christ. And here let all magnifiers of man in his nature, all merit-monging-Preachers, iudge how well they carie themselues in their ministerie, that by magnifying the power of nature, crosse the verie end of their ministerie. And what they performe availeable this way, that as *Peter* speakes, promise libertie to their hearers, yea, set open a gap to all carnall license, their owne courses proue sufficiently; while they labour to widen that gate that the Lord hath by his Word taught to be so strait.

The extent of the subiect, *all Nations*, so are all people called that are not of the *Iewish* Common-wealth.

Obser. Now here obserue the difference of the Church of the New Testament, from that of the Old; as there are many others, so this one, amplitude: that whereas before Christ, the grace of God was almost locked vp within the coasts of *Palestina*; now all Nations are equally called to communion with Christ. See *Eph.* 2. 12, 13, 14. *Math.* 28. 19.

And this is one reason why the Church is now called Catholique, because the bounds thereof now stretch vnto all Nations, according to the Promise, *Ps.* 2.

Vse. And let this be acknowledged as not the least mercie of God

God toward vs of the *Gentiles*, on whom the ends of the world are come, that the Lord hath reſerued vs for theſe times, wherein all graces are thus indifferently and freely offered to vs, as well as to the *Iewes*, *Act.* 14.16. *Act.* 17.30.

For his Names ſake.] That is, for his glorie ſake, or that thereby Chriſt might be glorified.

Whence note, what ought to be the vtmoſt ayme and intention of a Miniſter, in labouring to bring men to the faith: that is, that Chriſt may thereby be glorified. *Obſer.*

And that ambition of many, not onely in ſeeking for preferment and prayſe of men for their excellencie of gifts; but alſo by drawing diſciples after them, is here iuſtly taxed; yea, howſoeuer it be a glorious and comfortable thing to a Miniſter, to be able to ſay, that he hath bin Gods Inſtrument to bring but one Soule to the obedience of Chriſt, yet to ayme at our owne vaine-glorie euen in gayning Soules to Gods Kingdome, ſuits not with that ſincere affection which ought to be in a Miniſter; to promote not his owne, but his Maſters glorie. *Vſe.*

Verſ. 6. *Among whom yee are alſo the called of Ieſus Chriſt.*

Among whom ye are alſo.] This clauſe is added and deduced out of the generall formerly layd, for theſe two ends: Firſt, to ſhew that the Apoſtle in writing to them paſſed not beyond the tenure of his Commiſſion. Secondly, and leſſe principally, to remember their ſtate in nature, notwithſtanding their preſent aduancement by gracious calling. Now the firſt of theſe is eaſily inferred: for if his Commiſſion extend to all *Gentiles*, and *Romanes* be *Gentiles*, then were they alſo within compas of his Commiſſion.

So carefull is the Apoſtle to auoid ſuſpition of buſie med- *Obſer.*

ling

ling where he had nought to doe: a dutie often preſſed to all in generall, 1 *Theſ.*4.11. and the contrarie reproued, 1 *Tim.*5.13.

Vſe. And it were to be wiſhed, both Miniſters and people would thus learne to know their owne line; and to containe themſelues within their owne compaſſe; doubtleſſe, if they had care of diligent inſpection into the ſtate of their owne Flockes, and to feed their own people, they would find little leaſure, either to carpe at the courſes of others, or to incourage the malicious to ſeditious diſcords.

Againe, whereas the Apoſtle thus puts them in mind what they are in nature, *Gentiles*; and in no better ſtate then others; howſoeuer grace hath put difference betweene them and others; it may be obſerued, that it is profitable for Gods children often to be remembred what they are in nature. See 1 *Cor.*6.10,11, *&c.* partly for their humiliation. Secondly, for compaſſion to others, *Tit.*3.2,3. Thirdly, to prouoke to thankefulneſſe vnto GOD, 1 *Tim.*1.12,13,14, 17, *&c.*

Thus much for the ſubſcription: the ſuperſcription followes; noting the perſons to whom the Epiſtle is directed; deſcribed: Firſt, by the place of their abode. Secondly, adiuncts, declaring their happie eſtate; for they are beloued of GOD, and by calling brought to ſanctification.

Verſ.7. *To all you that be at Rome beloued of God, called to be Saints: grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.*

Obſer. TO *all at Rome, &c.*] Note here the indifferencie of *Pauls* affection and care towards all the people of God within his charge, whether bond or free, noble or baſe, &c.

Vſe. And it may teach vs the leſſon that *Iames* cõmends vnto vs,

Iames

Iames 2. 1. not to haue the faith of God, in reſpect of perſons: his reaſons: Firſt, God hath choſen the poore: Secondly, he hath made them rich in faith: Thirdly, giuen them right to his kingdome, and a ſhare in the inheritance of the Saints: to which may be added, that they are equally purchaſed by Chriſts bloud, all equally deare vnto him; all equally committed to our charge. *Act.* 20. 28. But hereof more at large hereafter.

Secondly, it may here be collected that the Apoſtle would haue this Epiſtle free to all the people of God to read, meditate, &c. as in other places we ſee his charge giuen this way: [g] ſundry reaſons may be giuen of it: precept of Chriſt: [h] practiſe of Saints, *Act.* 17. 11. 2 *Tim.* 2. 14. 15. duties required of all Gods people, firſt, to diſcerne Chriſts voyce from the voyce of a ſtranger: [i] ſecondly, to make Apologie for the faith, and giue a reaſon of their hope; 1 *Pet.* 3. 15. with ſundry other, whereof read, *Rom.* 15. 4. *Obſer.*

[g] 1 Theſ. 5. 27.
[h] Ioh. 5. 39.
[i] Ioh. 10. 4. 5.
1 Ioh. 4. 1.
1 Theſ. 5. 21.
Heb. 5.

The *Romaniſts* here iuſtly taxed as enemies vnto the comfort of Gods people, that barre the people of free vſe of Scriptures: See *Verſ.* 1. Their pretenſes are many, as care to keepe the Scriptures from deriſion of Atheiſts; ſecondly, feare of peoples miſvnderſtanding, &c. but the true cauſe is this, becauſe they feare diſcouery of their groſſe adulterating of the word of God, in matter of faith, worſhip, manners, &c. *Vſe.*

Beloued of God.] There is a generall loue of God, whereby he embraceth all men; as appeares by his beneficence, *Math.* 5. 44. There is a ſpeciall loue, wherewith he loueth his elect in Chriſt, and of this is the place to be vnderſtood.

And the euidences hereof he makes effectuall calling: for whom God loues, and in his loue chooſeth to ſaluation, him in his time he cals to Communion and fellowſhip with Chriſt: ſee *Rom.* 8. 30. 2 *Tim.* 1. 9. So that this is one ſpeciall character of Gods ſpeciall loue, effectuall calling. Yea, the firſt certaine euidence whereby God declares his loue to vs in Chriſt. *Obſer.*

It is

Vse. It is a dangerous errour of worldlings whereby they conclude from common blessings, speciall loue; as wealth, prosperitie, though *Salomon* haue taught that no man can know loue or hatred by any externall blessing. [k] In as much as all these things come alike to all, [l] let vs if we desire to haue comfort by assurance of Gods speciall loue, looke to this speciall worke and fruit of his loue, effectuall calling.

k Eccle. 9.1.
l Mat. 5.44.

Called to be Saints.] That is, by calling made Saints: for this is the nature of Gods call; to make them that which they are not by his calling, *Rom.* 4. 17.

Obser. So then calling is not procured by our holinesse, but holinesse wrought by calling, 2 *Tim.* 1. 9. *Tit.* 3. 4. 5. 6.

Vse. Therefore it followes that God neither in calling or election respects our present or future holinesse, as to be moued thereby to elect or call vs, he hath chosen vs to be holy, not because we were, or were to be holy, further then he according to the good purpose of his will determined to worke holinesse in vs. *Ephe.* 1. 4. 1 *Pet.* 1. 2. *Rom.* 9. 11.

Obser. Againe, obserue here the necessary effect and inseparable consequent of effectuall calling, though it findes vs not Saints, yet it makes vs Saints; for thereby is faith wrought in vs; by faith, vnion with Christ, *Ephes.* 3. 17. from this vnion flowes a Communion of the spirit, to sanctifie and renue vs after Gods image, 2 *Cor.* 5. 17. 1 *Ioh.* 3. 24.

Hereby then may we try our calling, euen by the effect thereof, our sanctification; [m] a number of people pretending faith in Christ, vtterly disclaime holinesse and sanctification, and being reproued for their sinnes, their small sinnes especially as they terme them, throw off all with this excuse, we are not Saints; what then? Diuels? for I know no *medium*, 1 *Ioh.* 3. 8. 9. yet that we erre not; know that there are degrees of sanctitie: some perfectly sanctified, as the Saints in heauen; some not perfectly in themselues.

m 1 Cor. 1. 2.

Quest. Wherein then consists this sanctitie, that by calling we are made partakers of in this life? *Answer.* First, fruition of Christs holinesse by imputation: secondly, inchoation of inherent holinesse wrought by the spirit: [n] thirdly,

[n] thirdly, endeauour to be holy: [o] fourthly, ſeparation from the vncleaneneſſe of the world, and conſeerating of our ſelues wholly to the ſeruice of God. 2 *Cor.* 6. 17. & 7. 1.

[n] 1 Cor. 6. 11
[o] Act. 14. 16.

Now followes the ſaluation or ἐυχὴ: where are three things; firſt, the thing wiſhed for vnto the *Romanes*, *Grace and peace*. Secondly, the fountaine, *God the Father*. Thirdly, the mediatour or meane, by whom they are procured and conueyed vnto vs, *Chriſt Ieſus*.

By grace here vnderſtand the fauour and good will of God, with all thoſe other gifts of grace flowing therefrom; the firſt called grace making acceptable; the other grace freely giuen, as *Rom.* 5. 15. by peace, after the phraſe of the *Hebrewes*, all proſperitie inward and outward, and which is not the leaſt part of this happineſſe, the ſweet peace of a good conſcience, ariſing from aſſurance of Gods loue to vs in Chriſt. Now this ſaluration is at large and diſtinctly handled by many; ſee eſpecially Maſter *Perkins* in *Gal.* 1. 3. vnto whom I referre the Reader for further explanation. Some generall things onely I will propound. Firſt a queſtion.

Queſt. How *Paul* acknowledging theſe *Romanes* to be alreadie in ſtate of grace, prayes yet for grace and peace vnto them? *Anſ.* Firſt, he prayes for a more plentifull manifeſtation of Gods loue, encreaſe of inherent grace and peace of conſcience, as *Peter*, 1 *Pet.* 1. 2. 2 *Pet.* 1. 2. for ſo it pleaſeth God to manifeſt his loue by degrees; to worke grace by degrees: ſecondly, he prayes for continuance and confirmation in this bleſſed eſtate, 1 *Pet.* 5. 10. 1 *Theſ.* 5. 23.

Where obſerue that prayers for grace are not vnneceſſary for men in grace, no not for thoſe very graces whereof they are made partakers in a meaſure, it is euident here. *Obſer.*

And I apply it to the detection of that odious ſcoffe of Papiſts at our doctrine of aſſurance of Gods loue and pardon of our ſinnes; they from this doctrine thus inferre, that according to our principles, our people are bound neuer to aske God forgiueneſſe of their ſinnes. *Reaſon.* Becauſe they *Vſe.*

haue already obtained it? *Anſ.* It followes not, for euen thoſe that haue obtained remiſſion muſt ſtill pray, firſt, for encreaſe of this aſſurance: ſecondly, for continuance of this benefit: thirdly, for a new act of pardon in the conſcience, according as new ſinnes are daily committed.

Obſer. Againe, whereas the Apoſtle praying for all happineſſe vnto the people of God, prayes for Gods fauour, and the peace of a good conſcience, obſerue wherein true happineſſe of a Chriſtian conſiſts; *viz.*: fauour of God, peace of his conſcience: therefore the Lord preſcribing vnto *Aaron*, and his ſonnes, a forme of bleſſing the people, [p] preſcribes the very ſame things to be wiſhed for; *The LORD bleſſe and keepe thee, the Lord make his face ſhine vpon thee, and be mercifull vnto thee; the Lord lift vp his countenance vpon thee and giue thee peace.* And from this forme it ſeemes the Apoſtles in the new Teſtament with a little alteration of words, tooke their forme of ſalutation and bleſſing.

p Num. 6. 23. 24. 25. 26.

Theſe things none can iudge of aright but thoſe that either haue felt how comfortleſſe want thereof is; or taſted how ſweet and comfortable the fruition of them is; conferre *Pſal.* 32. 1. 2.

Vſe 1. Now then let all Gods children in the midſt of all the miſeries of this life, comfort themſelues in this; that howſoeuer miſerable they may ſeeme either to themſelues or others in reſpect of outward eſtate, yet they are in deed truly bleſſed, becauſe they are fauoured of God, and enioy the fruit; peace of a good conſcience, that *Salomon* cals a continuall feaſt, [q] and which the wicked in their agonies would redeeme with the world, as ſuch out-cries are heard from them in their feares: all the world for a good conſcience.

q Pro. 15. 15.

Vſe 2. Secondly, let worldlings that deſire to know mans true happineſſe here learne wherein it conſiſteth: many large diſputes there are in the writings of the Heathen, what ſhould be the chiefe good of man, ſome placing it in honour, ſome in pleaſure, ſome in vacuitie of griefe, ſome in action of vertue, &c. Againſt all which read *Salomons Eccleſiaſtes*, and thou ſhalt ſee what he concludes of them all, *They are vanitie*

vanitie and vexation of ſpirit; that that makes a man truely happy is the feeling of Gods loue, and the fruition of a good conſcience, pacified by the bloud of Chriſt. And thus much of the two firſt parts of the Introduction, the Inſcription and Salutation.

Verſe 8. *Firſt I thanke my God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout the whole world.*

NOw followeth the Exordium or entrance into the matter of the Epiſtle, and it is of that kinde which *Rhetoricians* call inſinuatiue, tending to procure louing regard from this people towards *Pauls* perſon and doctrine, by proteſtation of his vnfained loue towards them, declared by two arguments and effects of a louing affection: firſt, thankeſgiuing to God for their good, *Verſ.* 8 ſecondly, deſire to ſee them and that for their good, from *Verſ.* 9. to 16.

In the thankeſgiuing are, firſt, the act: ſecondly, the obiect: thirdly, the mediatour by whom conuayed: fourthly, the matter or ground, their faith, and publiſhing thereof in all the world. I meane not to proſecute euery particular at large; but to cull out the principals, leſt the volume grow too great.

By faith, here vnderſtand the gift of faith, and the fruits thereof: eſpecially their receiuing of the word of God, as *Act.* 8. 14.

Generally here obſerue the propertie and dutie of Gods children, to be thankefull for the proceedings and power of the Goſpell, in the conuerſion of others: practiſed by the Saints euery where: *Gal.* 2. 23. exemplified in the Angels, *Luke* 15. 7. 10. And if it be a thing to be prayed for, the enlargement of Chriſts Kingdome, then to be thankfully acknowledged when it is performed. *Obſer.*

Abhorrent from this propertie and practiſe of GODS Saints, *Vſe.*

Saints, are all thoſe that grudge at the proceedings of the Goſpell, and labour by all meanes to diſcourage and daunt thoſe that are comming on towards Chriſt, reſembling herein, the nature of their father the Diuell. *Apoc.* 12. 4.

But moſt odious in this kinde, thoſe in place of miniſterie, that enuie the bleſſing God giues to other mens miniſterie, more then to their owne. *Moſes* not ſo, [r] nor *Iohn Baptiſt*. *Ioh.* 3. 29.

[r] Numb. 11. 28. 29.

Obſer. More ſpecially we are taught to reioyce at the efficacie of the word in places eminent, as *Rome*, at this time the ſeate of the Empire, traffiqued by all Nations, and therefore likely by their example, and fame of their faith, to make way for entertainment of the Goſpell in other Nations: ſo ought Gods children, as to reioyce at the conuerſion of all, ſo ſpecially, at the taking place of the word in perſons, and places moſt eminent and conſpicuous: for ſo it fares with moſt men, that their eyes are bent vpon places, and perſons of chiefeſt eſteeme and authoritie: and great examples, are alwayes cauſes either of greateſt miſchiefe if they be euill, or good if they be conſpicuous for goodneſſe.

Vſe. Therefore, when we ſhall ſee the Lord magnifie his Goſpell, in the conuerſion of places and perſons eminent amongſt vs: let vs not be vnmindfull to performe this dutie; and labour with God by prayer, for the calling of ſuch as by their authoritie are likelieſt to bring moſt aduantage to the truth.

It is not to be omitted, that *Paul* here applies to himſelfe the generall promiſe of the Couenant, *Ier.* 31. 33. 34. from experience applying Gods grace vnto himſelfe.

Obſer. Such a particular knowledge, of Gods particular loue haue all Gods Saints in a meaſure. *Gal.* 2. 20. *Iob* 19. 25. 1 *Cor.* 2. 12. 1 *Ioh.* 3. 2. Neither is it the ſpeciall priuiledge of ſome few, to whom God by ſpeciall reuelatiõ giues ſuch particular knowledge, as Papiſts teach, but that which God vouchſafeth by generall meanes to all his children: and that which euery childe of God, vpon performance of the generall conditions, as repentance and faith, may gather to himſelfe,

ſelfe, and profeſſe of himſelfe without preſumption. See *Rom.* 8 16. 17. where will be fitter place to handle this point at large.

Not onely Papiſts, but generally worldlings, ſcoffe at this truth, particular aſſurance; hope well they doe, but aſſurance they haue none, and meaſuring others by themſelues, thinke it not vouchſafed to any man liuing: and yet if it be marked well, this is had by all Gods children, that are ſuch in ſinceritie, and he that hath not this particularitie of applying, hath nothing of faith more then a diuell: the diuels hold generals; of Chriſts death; remiſſion of ſinnes thereby purchaſed vnto the Church: herein onely they faile, that they apply not theſe to themſelues, nor can beleeue that they are ſharers in theſe benefits: and let it be thought no preſumption, for Gods childe to outſtrip the diuell one ſtep at leaſt, in beliefe of the articles of his Creede. *Vſe.*

Published throughout the world.] Papiſts here glory much of their faith, that it is ſo highly commended by the Apoſtle; and from this place challenge to themſelues the true faith, as ſtill dwelling amongſt them. To which we anſwer, that it followes not, *a poſſe ad eſſe.* Ieruſalem was once a faithfull Citie, but the Prophet complaines ſhe was become an harlot; as famous was *Theſſalonica*, in the dayes of the Apoſtle, as euer was *Rome*, and yet now no face of a Church there remaining: and the like anſwer we make to all the commendations giuen by the Fathers vnto that Church; that they were true of the Church in thoſe times, but not therefore belonging to *Rome* that now is. 1. Thes. 1. 8.

But will you heare their reply? *Rome* by our confeſſion, was once faithfull; ſhew me therefore the time when ſhee began to decline and fall from the truth of faith. *Anſ.* Behold a ſottiſh ſhift; cannot declinations, and apoſtaſies be euidenced without pointing at the particular times, places, and authors of back-ſliding? that they are fallen, wee euidence by diſcord of their doctrine, from that here taught and commended in this Epiſtle; but they will not beleeue except we ſhew them the time, when they beganne to decline:

eſſne: as if a man ſicke vnto death, when the Phyſitian by apparant ſignes diſcouers his diſeaſe, the nature and danger thereof ſhould ſay, no it's not ſo, for you ſhew me not the time, and meanes, and proceedings of my diſeaſe.

Vſe.

Inſt. This may eaſily be ſhewed in other hereſies: *Arianiſme, &c.*

Anſ. Not therefore Antichriſtianiſme, for that is a myſterie of iniquitie, [t] eſpecially the beginnings thereof, almoſt inſenſibly conueying themſelues into the Church: Secondly, for the groſſe points of Popery wherein they differ from auncient *Rome*, their beginnings, and proceedings, and perfection, are euidenced ſufficiently by our Diuines. See *Perkins* his probleme.

t 2 Theſ. 2. 7.

Obſer.

Rather let vs note here, that the grace of God is not ſo tyed to any people, or kingdome, but that for the ſinnes of them, God may giue them to blindneſſe, and make them beleeue lyes: [u] this verified of *Rome*, of *Ieruſalem*, once the prayſe of the whole world; of the Churches of *Aſia*, &c.

u 2 Theſ. 2. 10 11. 12.

Vſe.

And let it be an admonition to vs that yet ſtand, to take heed leſt we fall: [x] truſt not in lying words, ſaying, the temple of the Lord, the temple of the Lord, &c.

x Rom. 11. 20 21.

Goe to *Shiloh*, where I once put my name, and ſee what I haue done thereto: Reade at large, *Ier.* 7. from *verſe* 3. to 16. A needfull admonition for vs in this kingdome, wherein are too euident tokens of ſecuritie this way; and as euident cauſes, to feare the like iudgement, becauſe wee are engaged in the ſame diſobedience, lacke of loue to the truth, [y] euill entreaty of the miniſters, [z] barrenneſſe of good fruits: *Iſay* 5. from *verſ.* 1. to 8.

y 2 Theſ. 2. 10
z Mat. 23. 37 38.

Verſ.

Verſ. 9. *For God is my witneſſe (whom I ſerue in my ſpirit in the Goſpel of his Sonne) that without ceaſing I make mention of you.*

Verſ. 10. *Alwayes in my prayers, beſeeching, that by ſome meanes one time or other I might haue a proſperous iourney by the will of God, to come vnto you.*

THE ſecond argument and ſigne of *Pauls* loue, is his praying, his continuall praying for them, whenſoeuer he preſented himſelfe by prayer at the Throne of Gods grace; and the better to perſwade them of this dutie performed by him in ſecret, he cals to witneſſe God himſelfe that ſees in ſecret, and that the more credit may be giuen to his oath, he here deſcribes himſelfe by ſuch behauiour, as may iuſtly deſerue credence to be giuen to his bare word, much more to ſo ſerious a conteſtation: *I ſerue God in my ſpirit, &c.*

Now whereas *Paul*, to perſwade the people of his loue towards them, cals God to witneſſe; obſerue how difficult, and withall, how important a thing it is for people to be perſwaded of the loue of their Paſtor towards them. *Paul* no doubt, had learnt what the religion of an oath was: and that, but in matters of weight and neceſſitie, it ought not to be vſed: as touching the neceſſitie of this perſwaſion, it appeares thus; becauſe the mind being fore-ſtald with this conceit, that the Miniſter loues vs not, makes vs miſ-deeme all things whatſoeuer are ſpoken, to ſuit with the malicious fountaine, from whence preiudice ſuppoſeth them to proceed: as when the palate is annoyed with ſome bitter humour, all things ſeeme bitter to the taſt, &c. ſo diſlike of the people, ariſing commonly from conceit of diſlike in the Miniſter, makes all things ſound according to that preiudice, and thereby is the effect of the Word much hindered. *Obſer.*

And for the difficultie of this perſwaſion, eſpecially in naturall men, if we weigh either the policie of Sathan, that

by his suggestion especially, drives men either wholly to forbeare hearing, or in hearing not to regard, or in regarding to mis-interpret; or the verie inclination of nature, to distaste things crossing our conceited affections, as reproofe, and threatning of iudgement, as 1 *Reg.* 22. 8. and plaine dealing in our ministerie, as *Gal.* 4. 16. easily may we iudge how hardly perswasion of a Ministers loue, can sinke into the hearts of carnall men.

Vse. Our dutie then is by all good meanes to labour, that our people may be throughly perswaded of our heartie well-wishing vnto them, and that what we speake either instructing, or exhorting, or reproouing, or threatning, proceeds all from an hearties desire, and longing after their well-fare; Two things onely let a Minister herein beware of: First, a Ier. 8. 11. flatterie & soothing in euill: Secondly, [a] doting indulgence, and giuing them the Raines in their carnall libertie.

Obser. Another thing here obseruable, is the lawfulnesse of an oath, both imposed, and voluntarie; Gods glorie, and our brethrens necessitie requiring it: For this we haue the practise of the Saints, yea, of God himselfe: b Heb. 6. 13. [b] besides that, it is, c Deut. 6. 13. being rightly vsed, an excellent part of Gods seruice, [c] ac- d Hebr. 6. 16. knowledging Gods excellencie, [d] his omniscience in searching the heart, omnipotence and iustice in punishing periury, loue of truth, &c. and tends also to the good of humane societie, *Hebr.* 6. 16.

And that which Anabaptists here answer, that indeed it was lawfull for the *Iewes*, but not so for vs in the New Testament, is of no force: for besides the practise of Gods Saints here, and in other places, we haue it propheſied as a part of worship, to be performed in the New Testament, e Es. 56. 16. [e] and the ends of swearing, glorie of God, and good of men being perpetuall, the thing it selfe also must be confessed to be of perpetuall and morall obseruation.

Vse. Therefore that fancie of Anabaptists touching all oaths, both solemne and priuate to be vnlawfull for a Christian, is here easily confuted; their reason is Christs prohibition, absolute as they imagine, *Matth.* 5. 34.

To

To which *Aquinas* his anſwer is this; that that, *non omnino*, is not a word of abſolute deniall, but of ſpeciall reſtraint, and the force of it is this (ſaith he) not that a Chriſtian may not ſweare in any caſe, but that he may not ſweare in euerie caſe, but where neceſſitie and importance may require it. Howſoeuer it is apparant, that our Sauiours drift is this, to proue againſt the gloſe of the Phariſees, that the Lord in the third Commandement forbids not onely falſe, but vaine ſwearing, whether by God, or by the Creatures, wherein the Maieſtie of God ſhines and ſhewes it ſelfe; and from the place thus expounded, it will be impoſſible to deduce the Anabaptiſts inference. But what ſtand I longer to proue the lawfulneſſe of ſwearing? We are fallen into times, wherein men are ſo farre from Anabaptiſticall niceneſſe, that they are fallen into Atheiſticall prophaneſſe; not a word almoſt comes from them, but it begins or ends in the Name of God, prophanely appealed vnto without neceſſitie: whoſe damnation is iuſt.

Conſider well here the nature and forme of an oath in this practiſe of the Apoſtle; *I call God to witneſſe*: ſo that an oath is a calling God to witneſſe of the truth we ſpeake, and which is implyed in euerie oath, to iudge and to puniſh vs, if we ſweare falſely; [f] for in all ſwearing God is appealed vnto both as witneſſe and iudge: and no oath but hath either expreſſed or implyed as well imprecation as inuocation. *Obſer.*

[f] 2 Cor. 1. 23.

Which ſhort deſcription of an oath, reproues three groſe abuſes, rife in our peoples ſwearing: Firſt; when not God, but Creatures, yea, Idols are appealed vnto as witneſſes: wherein howeuer they thinke their ſinne is leſſened, yet if we weigh well, we ſhall find God is the more diſhonoured; becauſe his glorie is hereby giuen to Creatures, or to falſe Gods; a thing moſt odious and deteſtable vnto him; yea, and the leſſer the Creature, the more diſhonour is done to God. And ſecondly, that which by ſuch oathes they ſeeme to auoid, they doe vnwittingly incure; euen the ſwearing by God himſelfe; whoſe glorie ſhines euen in the baſeſt of his Creatures, as *Math.* 23. 22. *Vſe.*

To

To the examples of *Ioſeph* and others produced for warrant. *Anſ.* The anſwer is by ſome, that they were not oaths, but ſtrong aſſeuerations; but better I take it thus, we walke not by example, but by precept.

A ſecond fault here reproued, is vaine and needleſſe ſwearing, when things are either ſo euident of themſelues, that they need no ſuch confirmation, or ſo trifling, that they require not ſo great a witneſſe: a ſinne aryſing from our little reuerence and eſteeme of the Maieſtie of God: a righteous man feares an oath, [g] cauſed by Sathan, as the firſt Author; [h] leading to damnation as a iuſt recompence, *Iames* 5.12.

g Eccleſ.9.2.
h Math.5.37

A third and moſt haynous abhomination here diſcouered, is that helliſh ſinne of periurie, and falſe ſwearing; common at this day, not onely in our Knights of the Poſt, that haue ſold themſelues to Sathan to worke wickedneſſe in the ſight of God; but amongſt our common people, ariſing partly from cuſtome of vaine ſwearing in common ſpeech; partly from ignorance, generall or particular, of the nature of an oath, or from malice or loue of gifts, that blinds the eyes of the wiſe; how haynous this ſinne is, firſt, the diſhonour thereby brought to Gods Maieſtie, whom hereby we make fauourer of lying: ſecondly, the damage it brings to ſocietie, leauing no place for truſt, each man of another, nor ſafetie either of fame, goods, or life: thirdly, the heauie plagues it brings both to priuate perſons in themſelues, and their Poſteritie, [i] as alſo to whole Kingdomes, [k] and the vtter deſtruction both of Body and Soule, ſufficiently ſhew.

i Zech.5.4.
k 2 Sam.21.1

To that might be added, that which is not onely conſengermain to periurie, but an high kind of this helliſh forſwearing, equiuocating in an oath, prophanely dallying with the Name of God: Secondly, mocking Magiſtracie, Gods holy Ordinance: Thirdly, croſſing the verie maine end and vſe of an oath: [l] but hereof more at large in one place.

l Hebr. 6.16.

Whom I ſerue in my Spirit.] This clauſe is added to procure the more credit to his ſerious proteſtation: as if he ſhould ſay, neither haue you cauſe to ſuſpect me either of lightneſſe,

lightneſſe, or prophaneſſe in this proteſtation: for I ſerue God in my Spirit, &c.

So that here may be obſerued what manner of men thoſe are to whoſe oaths credit may be giuen, without exception: ſuch onely as ſerue God in their Spirit, in ſome honeſt calling, and ſurely with me the word of ſuch a man is precious, his oath beyond exception: as for the moſt ſerious proteſtations of others, I ſee not what regard they deſerue: for me thinkes it is as probable they ſhould forget the religion of an oath, as walke in other wilfull diſobedience. *Obſer.*

And me thinkes it ſhould admoniſh thoſe in place of authoritie, not to be too haſtie of beleefe, neither in the words, informations, nor yet in the moſt reſolute adiurations of men deſtitute of the feare of God: and that it ſhould be as much enquired, whether they be religious, as whether *homines legales*. *Vſe 1.*

And ſecondly, we are all taught how to carrie our ſelues, ſo that our proteſtations may deſerue credit amongſt men. It is a common complaint of many, that they cannot be beleeued without their oath, and ſurely I thinke they may as iuſtly complaine, that their oathes themſelues, though neuer ſo reſolute, yet find ſmall credit with many; as one ſaith well, let them liue better for ſhame, and ſo carrie themſelues in diſcharge of duties both towards God and man, that their oathes nor words may admit any iuſt exception. *Vſe 2.*

In the words of this clauſe, weigh theſe things; firſt, the action, *I ſerue:* ſecondly the obiect, *God:* thirdly, the fountaine or manner, *in my Spirit:* fourthly, the ſpeciall matter ſubiect, *in the Goſpel.*

Touching the action referred to the obiect, it is commonly queſtioned betwixt vs and our aduerſaries of *Rome*, whether any religious worſhip may be giuen to Saint, Angel, or any other Creature, ſaue to God onely; and their common iudgement is, that the worſhip called *Latria*, is peculiar vnto God, and cannot without Idolatry be giuen to the Creature: but another kind of religious and diuine worſhip there is which they terme *Dulia*, which may be giuen to the friends

friends of God. Now hereof thus our Diuines ſpeake: firſt, that for the words there is no difference, both in themſelues ſignifying one and the ſame thing, as they plentifully ſhew both out of the Scriptures and out of prophane Authors: Secondly, that it is noted as a part of Idolatry δουλεύειν, to
m Gal.4.8. performe this worſhip of *Dulia* to [m] any that are not Gods: Thirdly, that we ſtand not ſo much vpon words, as vpon the worſhip that is giuen vnto Creatures; and teach that diuine worſhip of Inuocation, Thankeſgiuing, and the reſt, call they it what it will, cannot be giuen to any Creature without Idolatry. Neither is the queſtion about words, but about the things that vnder theſe names are giuen vnto the Creatures; let them call the worſhip of Saints *Dulia*, or what they will; ſo that vnder this couert of words, they rob not God of his peculiar honour.

Obſer. But let vs learne that are Miniſters to whom we muſt intend and direct all that ſeruice we performe in the worke of our Miniſterie, *viz.* vnto God alone.

Vſe. And here reproued are all ſuch as in the Miniſterie ſerue
n Rom.16.18 not God but their owne bellies, [n] diſcerned by theſe euidences: First, that they leaue the doctrine taught by God to
o Gal.1.10. preach doctrines deified by men; as *Paul* [o] ſpeakes: ſecondly, when in matter or manner of teaching they frame themp Gal.1.10. q Gal.6.12. r 2 Tim.4.10 ſelues to pleaſe [p] men: thirdly, ſeeke onely therein their [q] owne eaſe, [r] commoditie, [ſ] preferment, vaine praiſe, applauſe
ſ 3 Iohn 9. and commendation; as the falſe Teachers in the Church of *Corinth*, and make theſe their vttermoſt terme, wherein they reſt, as appeares by this, that hauing attayned theſe things, they ſhake hands with painfulneſſe.

Now followes the manner or fountaine of this ſeruice: *in my Spirit*. Spirit, in the caſe of Gods ſeruice is ſometimes
t Rom.7.25. oppoſed to fleſh: that is, to the part vnregenerate; [t] ſometimes to letter and ceremony, [u] ſometimes to ſhew and faſhiu Iohn 4.24. x Eph.6.5,6, 7. on, [x] & in this laſt ſenſe is here taken; ſignifying thus much that what *Paul* did in preaching the Goſpel, he did in ſingleneſſe of heart; not with eye ſeruice, but as from the heart with good will, ſeruing the Lord, not men.

And

And thence we learne how our ſeruices in the miniſterie must be performed vnto God, with ſinceritie, diligence, alacritie. See *Ier.*48.10.*&c.* Reaſons. We deale with God that tries the heart, and ſearcheth the reines, and can eaſily pierce through the vizar of formalitie, diſcerneth the ſecret thoughts, and intentions of the heart. See *Eph.*4.5,6. *Obſer.*

Where all that bare formalitie of many in this kind is iuſtly taxed; ſome thing they thinke muſt be done for faſhion, and ſhame of the world; but how it is done, ſo it be done, is little regarded; little conſider ſuch how great a God the Lord is, *Mal.*1.14. *Vſe.*

Now as herein heartie performance of dutie is required: ſo in the ſecond place, willingneſſe and feruencie is vnder this name of ſeruing God with our Spirit commended vnto vs. See *Rom.*12.11.

But we are fallen into theſe frozen times wherein zeale is tearmed madneſſe; and feruencie in exhortation or reprehenſion cenſured commonly of furie; or when moſt gently, of indiſcretion: and moſt men ſtudy tempering and temporizing in religion: would God they did remember the curſe denounced in *Ieremie, chapt.*28.10. and how loathſome ſuch luke-warme ſeruices are vnto the Lord, *Apoc.*3.16.

Here followes now the ſpeciall matter ſubiect of his ſeruice; *In the Goſpel of his Sonne:* that is, metonymically in preaching the Goſpel of Chriſt, as *verſ.*1.

Whence ſundry things are to be obſerued: Firſt, that the ſeruices we performe vnto God, muſt be performed in ſome particular lawfull calling. There is a generall calling of a Chriſtian, and there is a particular calling. The generall not ſufficient, except there be alſo a particular, that is, ſome ſpeciall trade of life wherein all Chriſtian vertues muſt be exerciſed to the glorie of God, and good of his people. See *Gen.*2.15. and 4.2. *Obſer.*

Therefore is the Church of God compared to an Army well ordered, wherein euerie Souldier hath his ſpeciall ſtation; to a well-gouerned Family, wherein euerie Seruant hath his ſpeciall office; to a Body of many Members, yet

euerie

enery of them hauing their speciall function: the eye to see, the eare to heare, the foot to walke for the whole body: and accordingly doth the Lord fit euery man by his grace for some one calling or other. The Magistrate for gouernment; the Minister for instruction; others haue skill and expertnesse for manuall trades; all which are the workes of God, tending this way, to furnish vs for our particular imployments either in Church or Common-wealth.

Vse 1. Which if there were nothing else, sufficiently disproues monasticall life and hermitage, taken vp amongst Papists for estates of perfection; when men abandoning all societie of men, giue ouer themselues to priuate speculations, and spend their whole liues (for I speake now the best that can be pretended) in prayer, fasting, and such like priuate deuotions: things in themselues past blame, were it not that this kinde of performance ouer-turned another ordinance of God, that is, labouring in a particular calling so long as abilitie and strength continues. *Iohn Baptist*, whom they make one founder of Eremiticall life, left not the function of preaching and baptising, till by *Herods* sword he lost his life: Nor any one of the Prophets or Apostles, men renowned for deuotion. We reade indeede of a kinde of monasticall and solitarie life in the writings of the ancients; but that onely tending to preparation, for imployment in speciall functions; not vnlike that Colledge life in Vniuersities, which because it tends to our fitting for speciall callings, is in that respect iustifiable; but neuer shall they proue any such sequestration allowed to any vpon any pretenses where the necessitie of Church or Common-wealth wants their imployments; and who can iustifie a mans liuing to himselfe, whereas the heathen could say, that country, parents, children, friends, &c. iustly claime each their part in vs.

Vse 2. And as iustly taxed here, are all they that now adayes liue out of any their particular callings: not vagrant beggers onely, for whom our law hath sufficiently prouided, if Magistrates failed not too much in execution; but Gentlemen specially, who for Gentry and wealths sake, make recrea-

tions

tions their vocations, and following their pleaſures all their callings. *Adam* poſſeſſour of the whole world, otherwiſe diſpoſed of his ſon and heire[z], and *Paul* deales plainly with ſuch, telling them that bread is not due vnto them, nay that men walking thus inordinately out of a calling, eate not their owne bread, but as theeues liue of the ſweat of other mens faces[a], and what the iſſues of ſuch idleneſſe are, woefull experience of many gallants teach, that becauſe they lacke skill or will to worke with their hands the thing that is good, at length make worke for the hangman, to the everlaſting reproach and contumelie of their reuerend families: their ſtate and reſolution in extremities, not vnlike that of the vniuſt ſteward, *Luk.* 16. 3. digge they cannot, begge they will not, they know what they will doe when honeſt meanes faile them for maintenance.

z Gen. 4. 2.

a 2 Theſ. 3. 10. 11. 12.

Secondly, here may we fitly gather that workes of our ſpeciall callings, conſcionably performed, are acceptable ſeruices vnto God. I ſpeake not onely of Magiſtracie, and Miniſtrie, See *Rom.* 13. 4. 2 *Cor.* 2. 11. but euen of the meaneſt calling, wherein God hath placed vs; the plowman, the ſhepheard, the kitchinboy: or if there be any calling more baſe then theſe, the workes thereof are acceptable ſeruices vnto God[b], therefore are they called good things, and ſuch as the Lord will recompence[c]. *Obſer.*

b Ephe. 6. 8.

c Ephe. 6. 7.

And that ſhould teach vs firſt willingly, and from the heart, to performe the workes of our ſeuerall callings, conſidering that in them, we ſerue not ſo much men as God himſelfe, *Ephe.* 6. 6. 7. *Vſe* 1.

And ſecondly, it may comfort vs againſt theſe many diſcontentments we ſhall meete withall, in the workes of our callings, and that little recompence and requitall thereof, that we finde at the hands of men, conſidering that the LORD is a faithfull pay-maſter to all ſuch as worke his worke, in what place or kinde ſo euer it be performed. *Epheſ.* 6. 8. *Vſe* 2.

The laſt thing remaines in this verſe: and that is the action here ſo ſeriouſly anouched to be performed. (*viz.*) prayer;

prayer; and that continuall for this people of God. Not but that there might be ſome ſhort eiaculations and dartings out as it were of his deſires vnto God, wherein was no expreſſe mention of this people; but becauſe in all his ſolemne and ſet prayers he made continuall mention of them; by name, praying for the people of *Rome*.

Obſer. Whence note the dutie of a faithfull Miniſter: continually to pray God for his people committed vnto his charge: See it enioyned, *Numb.* 5.24. 25. practiſed as vpon conſcience, [d] grieued at when not permitted, [e] eſpecially obſeruable in the great Shepheard of the ſheepe, Chriſt Ieſus: [f] if any man ſhall aske what it is he ſhould pray for on their behalfe. *Anſ.* Conuerſion of thoſe not yet turned, preſeruation, confirmation, increaſe of thoſe alreadie called, auerting or remouing of iudgements, either imminent or inflicted, &c.

d 1 Sam. 12.23
e Ie 14.11.13
f Iohn 17.

Vſe. And let all Paſtors here take notice of this dutie, little conſidered, and leſſe practiſed of the moſt; enough we thinke it if we be painefull in teaching and declaring vnto them the will of God, but ſurely here that ſaying muſt haue place; this ought we to doe, and not leaue the other vndone: a Miniſter is in deed *totus vox*: as *Mat.* 3.4. In teaching, the voyce of God vnto the people: In prayer, the voice of the people to God, to lay open their wants, pray for ſupply, &c. all teaching, for the moſt part, fruitleſſe without this, becauſe the bleſſing wholly and alone depends vpon God, 1 *Cor.* 3.7.

Obſer. *Making mention of you.*] It is not to be omitted that *Paul* makes ſpeciall mention of this people in his prayers: and thence may be obſerued, that it is not lawfull onely, but expedient, to make particular mention of others in our prayers vnto God: ſo *Paul* entreats the people of *Epheſus*, to pray as for all Saints, ſo for him eſpecially and by name, [g] and himſelfe makes mention of *Oneſiphorus* and his houſehold, [h] conceiuing a ſpeciall prayer for him, in regard of ſpeciall fauour done by him vnto *Paul*. And howſoeuer it may be excepted, that this mention was in priuate payers, yet

g Ephe. 6.19.
h 2 Tim. 1.16..18.

yet both there are examples of publike prayers, conceiued for priuate perſons, and the grounds are generall and publique: (*viz.*) good that may accrew to the whole Church by ſome particulars, as Magiſtrates, Miniſters; other ſpeciall inſtruments of Gods glorie, and the Churches good; ſpeciall neceſſities of others, which God hath commanded all the members of Chriſts body equally to reſpect.

Vſe. And therefore frantike, rather then fantaſticall are all ſuch as would haue all publique mention of particular perſons forborne in common prayers: the Church in generall they allow to be commended vnto God, but particular mention eyther of Kings and thoſe in authoritie, and ſpecially of priuate men lying vnder the hand of God by ſickneſs, or other extremitie, they will haue forborne. Wherefore? Surely they know not; it may be becauſe they are common prayers. *Anſ.* Common they are called; not ſo much becauſe common neceſſities are therein to be laid open vnto God, as becauſe therein the people of God ioyne all together, with one mouth and one heart to glorifie God and call vpon his name. Secondly, who knowes not but the ſafetie of Kings and Princes is a common good; yea, and that the neceſſitie of euery member toucheth all the members, and are theirs by ſympathy, and the good of euery member, the good of the whole body. 1 *Cor.* 12. 26.

Verſ. 10. *Beſeeching, &c.*] This Verſe may be added vnto the former, and ſignifies the ſpeciall matter that *Paul* prayed for, as concerning the *Romanes*: (*viz.*) that he might haue *a proſperous iourney, &c.* Wherein theſe things are to be conſidered; firſt, that he prayes for proſperitie in his iourney: ſecondly, the manner of his praying, (*viz.*) with ſubmiſſion to Gods will, touching the meanes and time of comming, that by ſome meanes, &c. thirdly, how he eſteemes his iourney proſperous, that is, when he ſees it to be according to the will and appointment of God.

Obſer. Where ſundry things are to be obſerued; firſt, that our iourneyes muſt not be vndertaken without prayer, and if we doe but conſider the many perils that attend on vs there-

in; for auoyding whereof we haue neede of Gods speciall protection, it will easily be confessed. See examples in *Iacob*[1], *Abrahams* seruant[1], as also how the successe of all our trauels depends vpon Gods gracious blessing.

[1] Gen. 28. 20. 21. 22.
[1] Gen. 24. 12.

Vse. And let not the practise hereof be forgotten: to the neglect whereof we may iustly impute those many damages, and as we terme them crosse accidents that meet with vs in our trauels, from robbers, &c.

When any such mischance betides vs, it's our custome to cry out of our hard lucke, and crosse fortune, when as we haue more cause to blame our owne prophane neglect of inuocation and prayer, for protection.

Obser. Secondly, here note how in temporall things, our prayers must be framed, euer with submission to GODS will, touching meanes and time of attainment. See *Mat.* 26. 39. Reasons, because as things are promised, so must they be prayed for; things absolutely promised, may be absolutely prayed for, but where God hath put conditions and exceptions to his promise, as all temporall promises he hath restrained to expediencie, &c. then must our prayers alwayes haue respect not onely to the blessing, but also to the condition: yea, not onely in things temporall, but in a sort in spirituall blessings promised, this submission is requisite in regard of circumstances of time, meanes, measure, &c. for these hath the Lord reserued in his owne power, *vt infra patebit.*

Vse. Where is iustly taxed that presumptuous prescribing vnto God, the meanes, manner, time, how in temporall or spirituall things he shall blesse vs: not vniustly called by *Iudeth* a tempting of God, and as it were a binding of his counsels: *Iudeth* 8. 12. 16. Read her speech though Apocryphall, yet holy.

Obser. *By the will of God.*] Whether we are here to vnderstand the secret, or reuealed will of God, or both, seemes doubtfull; yet of both may we vnderstand it; and thence learne how to measure the prosperitie of our iourneyes, or other our enterprises in actions of common life. (*viz.*) When as

we

we ſhall ſee our ſelues lead and directed therein by the will of God; that is a proſperous iourney, whereof we can ſay that hitherto the Lord directed vs, both in his word, as alſo by good meanes in the courſe of his prouidence.

And if thoſe giddy-headed trauellers into forraine Countries to ſee faſhions euen Idolatrous, would learne thus to expect the Lords hand and word to lead them, no doubt they might expect protection, and returne freer from popiſh and Neapolitan infections then many of them doe: and it's Gods iuſt iudgement on them that they returne commonly ſo poyſoned, and made drunke with the wine of popiſh fornications, becauſe without calling or warrant, they curiouſly hunt after vnneceſſary ſpectacles. See in another kinde the like iudgement on *Dinah. Gen.* 34. 1.2.

Verſ. 11. *For I long to ſee you, that I might beſtow among you ſome ſpirituall gift, to ſtrengthen you.*

THE next argument and euidence of *Pauls* loue, remaines to be treated; that is, his deſire and longing to ſee them, for their good. Wherein theſe things are obſeruable: Firſt, his deſire to ſee them: Secondly, the ends of it, *verſ.* 11. Which by a Rhetoricall correction he ſeemes ſomething to mitigate, leſt he might be thought to thinke ouer-meanely of their preſent faith.

Ἐπιποθῶ, *I long to ſee you.*] It ſignifies ſuch a deſire as is impatient of delayes. Whence note the affection of a true paſtour towards his people; how holily impatient their deſires are of detainment from their people: preſſed partly by neceſſitie laid vpon them, [m] partly conſtrained by the loue of Chriſt, [n] partly commiſerating the ſtate of their people; [o] to which might be added the knowledge of their peoples ſeuerall eſtates, for their better fitting to diuide the word a right. 2 *Tim.* 2. 15. *Obſer.*

m 1 Cor 9.16
n 2 Cor.5.14
o Mat.9.36.

To which patterne how ſutable their practiſe is, that vn- *Vſe.*

der pretenſe of fitting themſelues to the worke of the miniſterie, wilfully abſent themſelues from their charges, I would they themſelues would rather ſeriouſly conſider, then giue others cauſe to complaine. I know it's true that a paſtour ought to labour for fitneſſe to diſcharge the great worke he hath vndertaken; [p] but this I maruell how men can thinke themſelues ſufficiently fitted to take vpon them care of ſoules, and yet by their abſence, vnder pretenſe of ſtudie, acknowledge their preſent abſolute vnfitneſſe, to teach and exhort their people: or ſecondly, how they can imagine by priuate ſtudie in ſchooles of the Prophets, better to furniſh themſelues for paſtorall performances, then by diligent imployment of their talents alreadie receiued amongſt their people.

p 1 Tim. 4. 16

But conſider we the ends, why *Paul* deſires to ſee them. Firſt, *to beſtow ſome ſpirituall gift vpon them*: by ſpirituall gift, he meanes as I take it, ſome word of inſtruction, or exhortation, tending to increaſe or confirme the graces of the ſpirit of God.

Obſer. See then what ought to be the largeſſe that a paſtor of the Church ought principally to beſtow on his people; though I know it's true, he muſt be hoſpitall, yea, giuen to hoſpitalitie, [q] according to abilitie; yet herein eſpecially muſt he ſhew his bountie and liberalitie, in beſtowing ſpirituall gifts of inſtruction, comfort, exhortation, for the good of his people: and this is the feeding our Sauiour commends vnto *Peter*. *Ioh.* 21. 16. 17.

q 1 Tim. 3. 2.

Vſe 1. Now I could wiſh my brethen of the miniſterie, that ſo much hunt after commendation of liberall houſe-keeping, a little to furniſh themſelues for this ſpirituall beneficence: and to conſider that the gifts of paſtours, as paſtours, are ſpiritually; neither are we properly feeders of our peoples bodies, but of their ſoules: and what auailes it that we gorge their bellies with good cheere, and hunger-ſtarue their ſoules through our penurious and niggardly diſtributing to their ſpirituall neceſſities.

Vſe 2. And withall let the people here take notice, what almes it

is

is that they are to expect at the hands of their paſtours; ſpirituall gifts of inſtruction, exhortation, comfort. He is indeed the bountifull Miniſter, that is rich in theſe kindes of ſpirituall good workes, our Sauiour, *Iob. 6.* ſeeing the people admire and follow him for belly-cheare, reproueth their carnall affection; and tels them both what they ſhould principally labour for, and what chiefly to expect from him, as the chiefe ſhepheard of the ſheepe; foode ſpirituall that periſheth not, but laſts to life euerlaſting. But to heare the manner of peoples commendation of their paſtours is too too ſtrange; no great ſcholler they ſay, nor one that troubles them much with preaching, but for houſe-keeping none of them all comes neare him; and on the other ſide of a painefull Miniſter, he is a great ſcholler, very painefull in preaching, but he keepes no houſe; now ſurely it may ſo well be with many of vs, that through the generall ſhort allowance left vs, and what through the peoples vniuſt detaining of our ſmall remainders; but in ſuch caſe me thinkes the largeſſe of *Peter* ſhould ſuffice vs; if when we lacke ſiluer and gold to diſtribute, we giue ſuch as we haue. *Act.* 3. 6. ſpirituall gifts of inſtruction and conſolation.

Marke here an almes that the pooreſt of Gods Saints may at all times diſtribute to the neceſſities of their brethren; perhaps foode, or rayment they are not able to giue, but yet a word of inſtruction, exhortation, comfort they may giue, and relieue the ſoules of others, though themſelues lacke meanes to ſuſtaine their owne bodies. *Vſe* 3.

The other end followes: *that yee might be ſtrengthened.* What need *Paul* ſo much to deſire to ſee them to this end? could he not ſufficiently by writing confirme them? *Anſ.* It ſeemes that he thought with *Ierome*, that *viua vox*; had in it *aliquid latentis energia*, ſome more life and power then a naked Epiſtle.

Whence may be obſerued, that teaching by liuely voyce is more effectuall to the ends for which it was ordained, then any other meanes of writing or whatſoeuer. Which beſides experience, reaſon naturall and diuine ſufficiently *Obſer.*

euinceth. Nature this teacheth, that the obiect of hearing is farre more powerfull then that of sight; and therefore fitter to pierce into the inward parts, and leauing a deepe impression in the minde, more mouing affections, &c. See *Plin. Epist. lib.* 2.

Diuine, because it hath pleased the Lord, to make the eare the speciall doore for his spirit to enter by. *Rom.* 10. 17. *Act.* 10. 44. Not but that he is effectuall in a measure to some ends by reading, but that he more powerfully workes by the Ministers liuely voyce, then by our owne, or other mens priuate or publike reading.

Vse 1. And this as it should stirre vs vp that are in place of ministerie, to be instant this way in preaching the word[r], consi-
[r] 2 Tim 4. 4. dering we see such great disparitie betweene reading and preaching; so also it shewes what to iudge of that comparison odiously entred betwixt writing or reading, and preaching by liuely voyce vnto our people: surely I could wish the proper honour due to each to be reserued to each, without others impeachment; and cannot but take notice of that policie of Sathan, well obserued by a faithfull Minister in this kinde; by committing the ordinances of God in odious comparisons, to impaire the reuerend respect of that which is most profitable; but yet this I must needs speake, that if we compare these two together in efficacie, and liuelihood of operation, the oddes must needs be giuen to preaching; I will not speake so profanely as one did in the pulpit, preaching compared to prayer, is meere prophaneness. But this I say, reading compared to preaching in efficacie, is almost *mortuum quid*, and as nothing in comparison.

Vse 2. And withall let me admonish our people, as not to neglect attendance, eyther to priuate or publique reading, so at
[s] 2 Thes. 5. 20 no hand to despise prophecie[s], the principall meanes ordained as for conuersion, so for our confirmation: And let all such as contenting themselues to serue God at home,
[t] Heb. 10. 25. forsake our gatherings together[t] this consider, that they much hinder their owne solide comfort, and confirmation, and dangerously lay open themselues to fearefull Apostasie.

That you may be ſtrengthened.] So is the miniſterie of the word needfull euen for thoſe alſo that are alreadie brought to the faith: for growth, increaſe, eſtabliſhment, confirmation. Confer *Ephe.* 4. 12. 13. 1 *Pet.* 2. 1. 2. 2 *Pet.* 1. 12. 13. *Obſer.*

And I would thoſe *νεόφυτοι*, new plants amongſt vs, that eaſilieſt are puft vp and ſwell with conceit of their ſmall modicum of knowledge receiued, ſo farre that they neglect all farther meanes of edification and ſtrengthening, to conſider this; that as the miniſtery of the word, was the meanes to conuert them; ſo it muſt ſtill be vſed as a meanes to confirme them. I haue heard it to be the ſpeech of a Profane Popiſh Rabbine; that preaching in deed is neceſſary to gather a Church, but when we are once in the ſetled forme of a Church, preaching is vnneceſſarie: let him reade *Ephe.* 4. 12. 13. And if he ſcorne not to ſubmit himſelfe to *Pauls* iudgement, he ſhall learne that Propheſie is for them that beleeue. 1 *Cor.* 14. 22. *Vſe.*

Vers. 12. *That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.*

NOw followes the correction, vſed to this end, that the people ſhould not thinke him too meanely conceited of them, becauſe he thinkes they neede confirmation: for as he iudgeth that they may be benefited by his preaching, ſo he thus eſteemeth; that himſelfe alſo may receiue comfort and confirmation by their faith.

Where note how carefully a Miniſter muſt decline ſuſpition of meane eſteeme of his peoples graces. Compare *Heb.* 6. 9. 10. For this reaſon eſpecially, leſt thereby their mindes be too far eſtranged from regard vnto our doctrine, as in experience we ſee them to be by nothing more then by ſuſpition of our light eſtimation of them: therefore obſerue *Obſer.*

how this Apoſtle willingly takes notice of the good things in any people, and largely commends them, and thankes God for them.

a Heb. 6. 9. 10. Howbeit our well iudging muſt not be groundleſſe; a for charitie though it be not needlefly jealous, yet is it not fooliſhly blind: and to approue, or prayſe without cauſe, is either fooliſh dotage or dangerous flattery.

Obſer. *That I might be comforted through our mutuall faith.*] So may one mans faith be helpfull to another, though not to

b Heb. 2. 4. iuſtifie him b, yet to comfort and confirme him, namely; when as they ſhall ſee their owne experimentall perſwaſions, backed with the experience and teſtimonies of others. *Example.* The doctrine of iuſtification by faith in the bloud of Chriſt is plentifully taught in the word of God, beleeued, and comfortably entertained by all Gods children, acknowledged to be the only meanes of righteouſneſſe, by which a man can ſtand in the iudgement of God: the onely way whereby a man can come to haue his conſcience truly pacified. Now though the experience of Gods children together with the word, ſufficiently eſtabliſh vs in this truth, yet it's a confirmation not to be neglected, that we haue others of our brethren from like experience with vs, giue teſtimonie thereto.

And it were to be wiſhed, that Chriſtian conferences were for this end more carefully vſed; no doubt the conſent of Gods children in the ſame truthes, would adde vnto vs no ſmall comfort and confirmation. *Perus*, in *Mat.* 4. reports of a kinde of conference in vſe amongſt the ancient Heremites and Monkes, not much different from that now deuiſed: they were wont, ſaith he, to meete together, and there freely to lay open each to other their ſeuerall temptations, meanes of reſiſtance, and gracious iſſue, for counſell, comfort, confirmation, &c.

Obſer. But at no hand we may omit this; that the Apoſtle *Paul* acknowledgeth, that he might ſomewhat be holpen and comforted by the faith of Gods people. Whence may be obſerued, that the greateſt of Gods Saints may ſomewhat

be

be helped by the meaneſt of Gods people: and who ſees it not in experience, that the people may helpe their paſtours, as remembrancers, as incouragers, as prouokers of their dulneſſe, by being whet-ſtones, and as it were ſpurres vnto them; as men though generally of leſſe knowledge, yet ſometimes of more feeling experience in the truth then many of their Miniſters.

And if there were nothing elſe; yet this ſhould perſwade a Miniſter to frequent the company eſpecially of ſuch of his people, as in whom he ſees euidences of true faith and feare of God. And that whether melancholieke ſolitarineſſe, or proud diſdaine, whereby it falls out that we fly the company eſpecially of our meaner people (as for their outward ſtate we commonly eſteeme them) hinders no doubt much of that comfort that a Miniſter might reape by their friendly conference. And therefore though of all things I moſt miſlike that haunting of the aſſembly of mockers in a Miniſter, be the pretenſes neuer ſo honeſt, *Ier.* 15. 17. yet this I would haue alwayes in a Miniſter that he ſhould be a companion of all them that feare God and keepe his precepts: *Pſal.* 119. 63. *Vſe.*

Verſ. 13. *Now my brethren I would that yee ſhould not be ignorant, how that I haue oftentimes purpoſed to come vnto you (but haue beene let hitherto) that I might haue ſome fruit alſo among you, as I haue among the other Gentiles.*

THis Verſe is added to the former by way of prolepſis, for hauing profeſſed his deſire to ſee them, he ſaw it might be demanded why he came not; to which he anſwers, that he had often purpoſed, but was hindered, where his purpoſe is ſet out vnto vs. Firſt, by the frequencie of it. Secondly, by an Antitheſis of things diuerſe ſhewing the cauſe of not obtaining that purpoſe; he was hindered. Thirdly, by the end, to haue fruit.

Fourthly,

Fourthly, by the inward mouing cause, consideration of his debt, and conscience to discharge it.

Obser. Now here are sundry things worthy our obseruation, and first, where *Paul* purposeth and is hindered, obserue that the good purposes of Gods children are sometimes hindered of their execution. Compare 2 *Sam.* 7. 5. *Act.* 16. 6. 7. God first by such inhibitions shewing his power; secondly, instructing to humilitie, and respect to his will; *Iam.* 4. 15. thirdly, iudgement on the wicked vnworthy of such blessings. *Mat.* 13. 58. *Mark.* 6. 5.

Vse 1. And it must teach vs euen in our best intendments, to submit our wils vnto Gods y, and to permit vnto him the disposition of all our purposes.

y Heb. 6. 3.

Vse 2. Secondly, it may comfort vs also in expectation of the Lords defeating the malicious and mischieuous plots of our vngracious aduersaries, be they neuer so cunningly plotted, or resolutely intended: no doubt that God that hinders good purposes of his owne Saints from execution, will much more defeate and bring to naught the lewd intendments of the wicked. See examples, *Act.* 23. 12. 13. 16. 23.

Vse 3. Hence also it followes that crosse successe in execution, proues not certainly vnlawfulnesse of the intention. And that speech of *Gamaliel*, *Act.* 5. 38. is vttered plausibly to appease the Counsell, not euer truly, as experience teacheth.

Now if we view the meane of hinderance, something else will offer it selfe to our consideration, 1 *Thes.* 2. 18. the Apostle mentions one hindrance of such a purpose by Sathan, *Act.* 16. 6. Another by speciall prohibition of Gods spirit; *Rom.* 15. 20. 21. 22. A third the greater necessitie of other people. And this I take to be that here meant.

Obser. Whence may be obserued, that where is greatest necessitie of our people, there must be most of our paines bestowed: a good z shepheard missing his lost sheepe, leaues the rest in the folde, and seekes that is lost. A carefull Physitian though he haue many Patients lying vnder his hand, yet

z Luk. 15. 4.

most

moſt reſpecteth with attendance him that is moſt dangerouſly [a] diſeaſed. A good Captaine there placeth the greateſt Fortification where the wall is weakeſt, becauſe he knowes there the enemie is likelieſt to make aſſault and preuaile; we are Shepheards, Phyſitians, Captaines of the Lords Hoaſt, keepers of the Lords defenced Cities, &c. a Mat. 9. 12.

Yet here this caueat muſt be remembred; that this muſt be limitted eſpecially to our owne charges, [b] for though what we can ſpare from the neceſſities of our owne people, may be beſtowed to others. Yet muſt our owne houſhold people be firſt and principally regarded. *Mat.* 15. 24. b 1 Pet. 5. 2.

Vſe. And therefore our people of more vnderſtanding muſt not repine at their Miniſters, though they ſhall in reſpect to the ignorance, and ſmall capacitie of ſome in their Congregations inſiſt and ſtay long in the very Rudiments and A B C as it were of Chriſtian Religion. For though they perhaps be fit to digeſt ſtronger meate, yet ſome others, and perhaps alſo the greater part haue need of milke: and as their neceſſitie is greater, ſo ought it moſt to be regarded of a Miniſter, yea and let the ſtronger know that it is not alwayes vnprofitable vnto them that principles be in the plaineſt manner inculcated, partly becauſe there is none can ſay that he doth ſo diſtinctly vnderſtand any principle, but he may need more plaine explication, partly for that memory is many times ſlipperie, and often by too eager purſuit of things difficult, we forget euen thoſe things that are moſt plaine and familiar vnto vs.

The end of this his purpoſe followes; *that he might haue ſome fruit*, he meanes as I take it, the gayning of ſome of them vnto God, Compare *Ioh.* 15. 16.

Obſer. Where note what a Miniſter muſt eſteeme his chiefe fruit, not ſo much plentiful tithes and reuennes which ſome call their fruits, as the gayning of ſoules to the faith of Chriſt. This is our harueſt, to the gathering whereof we muſt principally bend our ſelues.

Now if any ſhall demand how *Paul* cals the people of God conuerted, his fruit? *Anſ.* Firſt, becauſe Miniſters are

are Gods inſtruments and ſeruants to gather it: And ſe-
1 Cor. 3. 7. 9. condly, becauſe this in the event proues very gainefull, and aduantagious vnto them in regard of that recompence God hath promiſed them aboue others that labour in his harueſt: *Dan.* 12. 3. Compare 1 *Theſ.* 2. 19. 20.

Vſe. And if men could reſolue thus to eſteeme and meaſure their fruit, no doubt there would be leſſe ambitious hunting after preferments and benefits, more plentifull fruit gathered into the garners of Chriſt Ieſus: but while men make this the ſcope of their entrance and execution of Miniſtery, that they may haue whereby to liue, no maruaile if the chiefe care be neglected, and ſo a curſe laid vpon the gifts and paines of ſuch, that they proue barren of this fruit, conuerſion of ſoules to the faith of Chriſt. Reade for encouragement this way, *Dan.* 12. 3. that compariſon of equals annexed, ſeemes to tend this way, either to perſwade this people of his indifferent care of their gayning, as well as of others though by meanes of detaynment he had not as yet laboured amongſt them, or elſe as a reaſon of his hope to haue fruit amongſt them, becauſe GOD had bleſſed his paines vnto others: or laſtly, to worke in the people hope and expectation of benefit by his comming, and withall deſire of it, in as much as his Miniſtrie had beene ſo fruitfull amongſt others.

Verſe 14. *I am debter both to the Grecians, and to the Barbarians, both to the wiſe men, and to the vnwiſe.*

Verſe 15. *Therefore as much as in me is, I am readie to preach the Goſpel to you alſo that are at Rome.*

BVt proceed we to the cauſe internall, mouing him to deſire and purpoſe comming. It was the conſideration of his debt, & conſcience to diſcharge it; wherein foure things are to be conſidered: firſt, the obligation or bond, or what made him a debter: ſecondly, the debt it ſelfe: thirdly, the perſons to whom he

was

was indebted, *Greekes* and *Barbarians*: fourthly, his readineſſe to diſcharge it.

That which made him debter was his Apoſtolicall calling, 1 *Cor.* 9. 16. 17. Whence may be obſerued that miniſteriall calling makes vs debters vnto our people, in reſpect of thoſe duties whereto it leades vs: ſee 1. *Cor.* 9. 16. 17. 18. *Obſer.*

And if this were throughly conſidered, no doubt we ſhould many of vs make more conſcience of doing our duties. I know not how amongſt many, preaching is holden as a matter arbitrarie and indifferent, good they ſay and commendable, but not of ſuch neceſſitie, as many would beare the people in hand. I come not yet to handle the queſtion of neceſſitie thereof in reſpect of the people, but me thinkes this place ſufficiently preues the neceſſitie of it in reſpect of a Miniſter; for is it arbitrarie to pay our debts? none but Anabaptiſts will affirme it; and we are debters: yea and if we well weighed what our pawne is that we haue gaged for the diſcharge of this debt, no doubt we ſhould as much abhorre this ſpirituall as that temporall Anabaptiſme. Some, ſaith *Holcot*, ſell their ſoules, as the couetous; ſome prodigally giue them away for naught, as the enuious; ſome negligently loſe their ſoules, as the careleſſe and thoughtleſſe people; ſome pawne their ſoules for others; ſo doe Miniſters, engaging their owne ſoules for the people, if by any wilfull negligence or default of them they miſcarie 2 ſee *Ezech.* 3. 18. 19. *Vſe.*

See we in the next place the debt it ſelfe, from *Verſ.* 15. *To preach the Goſpell.* This then is the principall debt to payment whereof our calling bindes vs, *To preach the Goſpell.* It needes no proofes. Read *Mat.* 28. 18. 19. and that other, 1 *Cor.* 9. 16. And leſt any ſay it is enough to deale by writing or reading; though I know theſe alſo are duties that we owe to our people, yet by this place it is more then euident, that it is not all we owe them: *Paul* had written largely to this people, and yet thinkes not his whole debt payd, till he haue preached vnto them. And leſt any man *Obſer.*

ſhall

shall againe say, reading is preaching; me thinkes *Paul* puts difference enough betwixt these two in this place, for hauing written yet he professeth his readinesse to preach. Apparantly putting difference betwixt this explication of the mytteries of saluation by writing, and that other teaching by liuely voice which properly he calleth preaching: I say not but the Lord may at his pleasure, vse either writing or reading if he will to the begetting of faith, but this point is here euident that *Paul* counted not his writing that preaching whereto calling bound him.

Vse. Wherefore let as many as finde not some abilitie to discharge this debt, feare how by vndertaking the calling they binde themselues to an impossibilitie of payment: The Apostle aduiseth *Timothie* to haue care to what kinde of men he committed this function, and requires in them two necessary points of honest debters, fidelitie and abilitie of payment [d]: men wilfully running themselues into these bonds, me thinkes I cannot fitlier compare them then to desperate banckrupts; that finding their state weakened, and themselues alreadie so farre engaged that they see no hope of recouery; care not what they get into their hands of other mens goods for their present vse, neuer purposing to make repayment, but to prouide for their owne present maintenance, to the vndoing often of their honest Creditors. Not much vnlike are those banckrupt Ministers, that knowing their owne absolute insufficiencie, yet for supply of their present wants runne headlong into the calling; with the vtter ouerthrow and vndoing (for ought they doe) of the poore people of God.

d 2 Tim. 2. 2. Titus 1. 9.

The next thing here to be obserued, is the persons to whom he acknowledged himselfe indebted; *Greekes and Barbarians, wise and vnwise*: first, by his Apostolicall Commission to all Nations, states and degrees, qualities of men within his charge, as we know the Apostles calling was thus vnlimited [e], and so vnder these generall differences of *Greekes* and *Barbarians*, wise and vnwise, compriseth he all men, of all Nations and degrees. Other Nations called *Barbarians*

e Mat. 28. 18 19.

barians in respect of the Greekes; in respect first of that esteeme that the Greekes caried of them: secondly, for that both in regard of elegancie of speech, and ciuilitie of manners, they were as Barbarians vnto them: in which sense that other phrase of wise and vnwise, seemes to be taken.

Now whereas the Lord by calling bindes Paul to preach to all, we may gather, first, that the knowledge of the Gospell is needfull for all men to their saluation: and if we but consider the imperfection of all other sciences, eyther naturall, artificiall, or euen ecclesiasticall, it will easily appeare; nature reuealing God indeed but onely as a Creator, gouernour, venerable maiestie, iudge of vnrighteousnesse, but still ignorant of a mediator; Art addeth some perfection to this naturall knowledge, and bringing vs perhaps to more distinct knowledge of God the creator; but yet not able to see in the workes of God the meanes of reconcilement f: and the law shewing onely the necessitie of a Mediator, not discouering who this Mediator is, or how his mediation may be auaileable for vs. Obser. f Ioh. 1. 18.

And it should teach vs of all sciences, to labour for this knowledge of God, as he hath by the Gospel reuealed himselfe in the face of Iesus Christ g. And it's lamentable to see, how when other Arts draw multitudes to their earnest studie, this Art of Arts lies alone contemned; as vnworthy of our knowledge, or at least not so necessarie to our saluation: and whereas in other sciences, we hold the greatest distinctions of knowledge needfull, in this we stay in Confusis onely, satisfying our selues with verball acknowledgement, that Christ came into the world to saue sinners, dyed for vs, &c. See Paul otherwise minded. 1 Cor. 2. 1. 2. Vse. g 2 Cor. 3. 18

Againe, here learne we that the Gospell hath in it mysteries, that the wisest may not scorne to learne, nor the simplest despaire to conceiue. Fulgent: ser. de Confes. In scripturis diuinis abundat et quod robustus comedat, & quod parvulus sugat: there is strong meat for strong men, and milke for babes h: there is such mysteries as no science reueales, verse. 17. so plainely vttered, that the simplest may vnderstand Obser. h Heb. 5. 12.

stand the whole counsell of God touching the salvation of the elect by Christ, &c. See a Catalogue. 1 *Tim.* 3. 16.

Use. The Apostle, h *Cor.* 1. 22. setting downe by the way a reason why the Gentiles refused the Gospell, saith it was this, they thought for wisedome and seemed to want it in the Gospell; and so the same cause may we impute that generall neglect and contempt thereof, amongst the wise politiques of the world; whereas if they had eyes to see, and know how rightly to esteeme, & iudge of wisedome, they should see such wisedome here reuealed, as none could be deuised

i 1 Cor. 2. 6. 7 comparable i; is it not a point of infinite wisedome to deuise a meanes how to compound infinite iustice with infinite mercy, so as neither should be impeached? What skill of men or Angels, could euer deuise how God should be infinitely iust in punishing the transgression of the law; and withall infinitely mercifull in saving them that he had elected. This hath the Gospell reuealed in Christ crucified; in whom Gods iustice hath beene fully satisfied, and by whom Gods chosen mercifully saued. The Angels admire this, and pry into it, desirous to learne it by the Church, *Ephe.* 3. 10, 1 *Pet.* 1. 12.

And as blameable is that not searching into this mysticall wisedome whether through careless neglect or needlesse despaire of knowing in our simpler people, to whose capacitie though it haue pleased the Lord to demit himselfe, and

k Ier. 31. 34. Ioh. 6. 45. 46. withall to promise instruction by his spirit k, yet pretending hopelesnesse of attainment, neglect all meanes of attaining this so necessarie knowledge. See *Psal.* 61. 7. *Pro.* 8. 9. 1 *Cor.* 1. 26. 27.

There remaines the last thing in this debt acknowledged by the Apostle, and that is his readinesse to discharge it. Where are two things: first, the readinesse it selfe, secondly, the amplification of it.

The word signifies a propense and forward inclination to doe his dutie.

Obser. And it is that that of all things best beseemes a Minister, being one principall euidence of inward calling, when a

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man can ſay it is his meate and drinke to doe the worke of God in his function [l], and it's a ſpeciall thing, vpon preſence whereof we may aſſure our ſelues, that our labours are accepted, and ſhall be rewarded. 1 *Cor.* 9. 17. [l] 1 Ioh. 4. 3 4 1

And it euidenceth it ſelfe thus, when we are glad of occaſions and opportunities to doe good to Gods people, in exerciſing our miniſterie [m]. Secondly, when as outward allurements and enticements being abſent, yet we continue our paines. [m] 2 Thn. 4. 2.

To this how well ſuteth the practiſe of many, that farther then authoritie of Magiſtrates vrgeth, doe nothing in the miniſterie, and what they doe, doe with irkeſomneſſe, that a man may well ſay, force compels, not will inclines: and euery vntowardneſſe of our people, and leaſt affliction is cauſe of a willing ſilence, and ſurceaſing of paines? It's true, that this preuailed ſomewhat with *Ieremie*, and made him in weakneſſe reſolue to ſpeake no more in the Name of the Lord; but ſee how the flame concealed increaſeth, and giues no reſt till it had found vent. *Ier.* 20. 9. *Vſe.*

The amplification followes: Firſt, by the meaſure; *quantum in me*: Secondly, by conſideration of the people, whoſe qualitie might haue hindered from doing his dutie.

As much as in me is:] That is, ſo farre as God permits, and ſhall make way for diſcharge; there being nothing elſe that can withhold but onely the impediments that the Lord obiects.

Such a meaſure of worldlineſſe beſeemes a Miniſter, that but when God lets, there ſhould be no impediment, or meane of detainment from dutie, taken notice of by a Miniſter: and ſuch a collecting and bending of forces this way, that willingly admits of no diſtractions. See 1 *Tim.* 4. 15.

Now brethren, defectiue this way are many of vs, gladly entertaining euery obuious pretenſe, that we can get for negligence; yea throwing our ſelues into impediments, and hunting after occaſions of neglects. Much might be here ſpoken of thoſe vnneceſſary diſtractions about the things of this life, againſt which the Apoſtle deales, 2 *Tim.* *Vſe.*

2. 4. 5. 6. 7. that leaue little or no leasure for attendance to the worke of the ministery: and though I acknowledge that the saying of the Apostle, 1 *Tim.* 5. 8. stretcheth also vnto Ministers, yet must not those cares so distract vs, as to make vs neglect that *vnum necessarium* of preaching the Gospell: see the Apostles reasons: 2 *Tim.* 2. 3. 4. &c. and consider what he saith, and the LORD giue vs vnderstanding in all things.

The second amplification is in the latter words: *to you also, or euen to you which are at Rome.* It's a particle of amplification, as if he should say: not to others onely more simple, and lesse readie to deride and reiect the doctrine of Christ crucified, but to you also at *Rome.*

Rome was at this time the seate of the Empire; had concourse of all Nations; abounded with mightie Potentates; and great Clarkes of all sorts; readier a great deale to deride
a 1 Cor. 1. 22 and persecute, then to entertaine the Gospell of Christ[a]: yet euen to them also is *Paul* readie when God shall giue opportunitie to preach the Gospell.

Obser. Whence we learne, that to whomsoeuer the Lord shall send vs to preach the Gospell, to them we must preach it, be their present estate neuer so desperate and hopelesse; though readier to deride then to imbrace our message. See *Gal.* 1. 17.

Reasons are, because obedience must be performed without distrustfull care for successe. *Gal.* 1. 16.

Secondly, it's probable to vs that God hath there some people; a tenth at least, where he sends his word. *Isa.* 6. 13. *Act.* 18. 9. 10.

Thirdly, Gods call by the Gospell is powerfull, to make those that yet are not, that which they should be. *Rom.* 4. 17.

Fourthly, our ministerie is acceptable, and God glorified, as well in those that perish, as in those that are saued. 2 *Cor.* 2. 15.

Vse. And it teacheth vs not to draw backe whether soeuer the Lord shall send vs. *Moses* his infirmitie is noted this way.

Exod. 4.

Exod. 4. 11. &c. and 5. 13. 14. and it's that wherein many of vs are faultie, that we would faine be our owne caruers, and follow our owne choiſe, where to exerciſe our miniſterie; and by fooliſh preiudice as *Nathaniell*[o], deſpaire of ſucceſſe, and forbeare our paines, when the outward ſhew and faſhion of the people is not ſuch as we deſire. Surely, if God ſhould call vs to preach euen where the name of Ieſus was neuer heard of, where the contempt of the word were neuer ſo heatheniſh, yet me thinkes we might promiſe our ſelues ſucceſſe, in reſpect that the LORD thither ſends vs.

[o] Ioh 1. 46.

Verſ. 16. *For I am not aſhamed of the Goſpell of Chriſt: for it is the power of God vnto ſaluation to euery one that beleeueth, to the Iew firſt and alſo to the Grecian.*

Verſ. 17. *For by it the righteouſneſſe of God is reuealed, from faith to faith: as it is written, The iuſt ſhall liue by faith.*

BY way of Prolepſis, he addeth a Reaſon of his reſolute readineſſe to preach at *Rome*, the ſumme whereof is this: that howſoeuer amongſt the wiſe of the world, the Goſpell was had in deriſion, yet for his part, he was not aſhamed either to profeſſe or preach it; and he giues a reaſon of this, his not ſhaming of the Goſpell, *verſ.* 16. 17.

In theſe words then we haue theſe two things: firſt, a proteſtation of the Apoſtle, *I am not aſhamed*: ſecondly, the reaſons of it, two: firſt, from the vſe and end of the Goſpell to which it is deſtined, being Gods power to ſaluation: ſecondly, from the diuine matter it containeth; in it is reuealed the righteouſneſſe of God: this latter reaſon alſo inferring the former. Now how truely *Paul* profeſſeth this of himſelfe. See *Act.* 13. & 17. & 24. & 26.

And what *Paul* here profeſſeth of himſelfe, ought to be *Obſer.*

verified in all both Ministers and people. See 1 *Tim.* 6. 12. 13 *Rom.* 10. 9. 3. 15. *Gal.* 6. 14.

Vse. But alas how many are the defects of men in this kinde; Ministers almost scorning the naked simplicitie of the Gospell, hunt after I know not what ostentation of more profound learning in Sermons. See 1 *Cor.* 2. 12.

And people though convinced of their dutie, yet as *Nicodemus* p Ioh. 3. 1. 2. dare not be seene in the company of Christ P. Causes are these. First, too much desire and loue of mens praise. See *Ioh.* 12. 43. It's true as one saith, where a man seekes glory, there he feares shame: and he that doteth vpon the praise of men, it's no maruell, if he account that *Chrysost.* shamefull vnto him, that is most glorious in the eyes of God. A second cause is that we haue not felt the power of the Gospell in our soules: for surely this once felt makes vs easily contemne the mockes and scoffes of the world.

Reasons to inforce this dutie of feareless confessing. First, the maiestie and diuine power of the Gospell, *vt hic.* Secondly, the example of our Sauiour. 1 *Tim.* 6. 12. 13. Thirdly, impudency of men in wickednesse. *Isa.* 3. 9. Fourthly, perill of not confessing. *Mar.* 8. 38. all which are so many motiues with Gods children, powerfull to enforce confession.

Obser. But let vs now come to see the reasons of *Pauls* boldnes, the first is taken from the vse of it, to which the Lord by his ordinance hath deputed it, it's Gods power to saluation, that is, a powerfull instrument, which God vseth to bring men to saluation; therefore called the arme of the Lord. *Isa.* 53. 1. Confer 2 *Cor.* 10. 4. 5. Where you may see the mightie effects of this instrument: howbeit, we are not to thinke that this power of the Gospell stands in the letters and syllables of it, but depends wholly in respect of efficacie vpon the spirit working therewith. 2 *Cor.* 10. 4. 2 *Cor.* 3. 6. & 1 *Cor.* 3. 7.

Vse 1. Now then how blasphemous is that saying of those fanaticall *Enthusiasts* and Anabaptists, that call it a dead letter, as if it were of no efficacie in the hearts of Gods children.

See *Heb.* 4. 12. and they ſhall one day finde it, euen to them that contemne it, powerfull to bring downe vengeance vpon them for their diſobedience. 2 *Cor.* 10. 6.

Secondly, let vs to whom the diſpenſation is committed, herewith encourage our ſelues to boldneſſe in vſing this powerfull inſtrument, without deſpaire of ſucceſſe. The frowardneſſe and rebellion of people is oft-times to Gods ſeruants cauſe of diſcouragement this way, but if we would remember what the Lord teacheth *Ieremy*, *Cap.* 1. 9. 10. and what *Paul* hath, 2 *Cor.* 10. 4. 5. all ſuch feares ariſing from doubt of ſucceſſe, would of their owne accord vaniſh away. *Vſe* 2.

But let vs ſee the vſe of this inſtrument, and whereto it is auailable to ſaluation, that is, to bring men to ſaluation; partly by reuealing the meanes of reconciliation betwixt God and vs, *vt hic*: partly becauſe by it as by an inſtrument faith is wrought, confirmed, increaſed in vs, 2 *Cor.* 3. 6. 1 *Cor.* 3. 7. and this hath the Goſpell peculiar to it ſelfe, ſo that no other doctrine partakes in it, no not the law it ſelfe, being in it ſelfe the miniſterie of condemnation [q], and when it's moſt powerfull, working nothing but a preparation to the grace publiſhed and wrought by the Goſpell, *Gal.* 3. 24. *Heb.* 7. 19. *Obſer.* q 2 Cor. 3. 6.

And this me thinkes if nothing elſe ſhould procure in our people reuerence to our miniſterie, if not for the perſon we beare, yet for the benefit that by our preaching they are made partakers of [r], as alſo teach them with conſcience to attend vnto this part of diuine doctrine, in ſo much as by it onely they are brought to ſaluation. *Vſe.* r Rom. 10. 15 Gal. 4. 14. 15

Come now to the ſubiect, wherein this inſtrument hath his effect; where is firſt their qualitie or act, beliefe: ſecondly, the vniuerſalitie; euery beleeuer: and the explication thereof, Iew and Gentile.

Beliefe then is neceſſarie to the participation of this ſauing power of the Goſpell. See *Heb.* 4. 2. & 3. 10. for as the moſt ſouereigne plaiſter hath no effect of healing except *Obſer.*

it be applyed to the ſore; no more hath this ſauing doctrine, except it be by faith receiued and applyed.

And by faith I meane not a generall aſſent vnto the truth of the Goſpell, but a particular aſſurance, whereby we are perſwaded that the promiſe of Gods grace in Chriſt belongs to vs in particular. *Gal.* 2. 20. 1 *Tim.* 1. 15.

Vſe 1. Whence it is eaſie to obſerue the cauſe why the Goſpell being ſo powerfull in it ſelfe, yet hath ſo little fruits in the hearts of many, not that it is in it ſelfe a dead letter, as the Anabaptiſts profanely ſpeake, but becauſe it is not mixed with faith in them that heare it. *Heb.* 4. 2.

The Goſpel is in it ſelfe a moſt ſoueraigne potion that hath power to purge all the rotten ſores of the ſoule and to reſtore the decayes thereof: but here faith is required as one principall ingredient, without which the Goſpel is altogether ineffectuall vnto vs. It is a wonderment amongſt many, that in places where the Goſpell hath beene long and powerfully preached, there ſhould yet appeare ſo little fruit: ſome blaming the miniſter of inſincerity: ſome the very Goſpell of inefficacie; the true cauſe is this, lacke of faith in the hearers: whiles ſome make the hiſtorie it ſelfe queſtionable; others contenting themſelues with that generall aſſent, ſee not, nor apprehend Gods mercy therein reuealed to themſelues.

Vſe 2. And it may ſecondly teach vs that long to feele this ſauing power of the Goſpell in our hearts, to importune the Lord by prayer for this gift of gifts, true faith, whereby we giue admittance to it into our hearts.

Obſer. Now as the actuall power of the Goſpell is appropriated to beleeuers and they onely feele it, ſo alſo it is extended to all beleeuers without reſpect of perſons, according to the promiſe. *Iſa.* 55. 1. *Ioh.* 3. 16. *Ioh.* 1. 12. ſo that they all feele it: howbeit, that we erre not, let vs know that beleeuers are not all of one ſort; ſome are ſuch in profeſſion onely [a] Ioh. 6. 64. 66. ſome that roue in generalities; aſſenting to the truth of the Euangelicall hiſtorie, by a generall grace; ſome that by a ſpe-

a ſpeciall worke of Gods ſpirit appropriate the generall promiſe to themſelues in particular[t], and of theſe muſt this place be vnderſtood, and this vniuerſalitie to be accommodate vnto them all, how euer diſtinct amongſt themſelues by different degrees and meaſures of faith. [t] Gal. 2. 20.

Vſe. Now brethren how comfortable this little particle is to the children of God, that haue receiued by Gods grace, this excellent gift of true faith, if there were no other thing, yet that labouring of Sathan to wreſt it from the Saints of God in temptations would eaſily euince. See the cunning of the old ſerpent; ſometimes widening, ſometimes ſtraitning this gate into eternall life, as he ſees will beſt ſerue for his aduantage. Before conuerſion any faith ſaues any man; when God by his grace begins to bring a man out of the power of darkneſſe, then the adulterers faith, though he haue ceaſed to be an adulterer, ſaues him not, nor the perſecutors faith, though he haue repented his perſecutions, &c. nor any faith, but what is as perfect as was *Abrahams*. But know we to our comfort, that the promiſe of the Goſpell runnes in generall to euery true beleeuer. *Rahabs* faith ſaued her, though ſhe had beene an adultereſſe[u]: *Abrahams*, him though an Idolater; *Pauls* though a perſecutor; and leſt any ſhould ſay this grace was peculiar vnto them, *Paul* tels vs, that Chriſt in him ſhewed what all may expect that beleeue in him vnto eternall life[*]. Neither muſt it trouble vs that our faith is not for the meaſure as *Abrahams*, ſo it be true; and ſo we mourne for vnbeliefe, and deſire to increaſe faith[x], little faith may be true faith, and being true, ſerues to iuſtifie, as a ſparke of fire is true fire, hauing as well the nature of fire, as the greateſt flame. See *Mat.* 12. 20. [u] Ioſh. 2. 25. [*] 1 Tim. 1. 16 [x] Mar. 9. 24.

Now followes the explication of the generall particle; *to the Iew firſt, and alſo to the Grecian*, that is, *the Gentile*.

From that particle of order, firſt, ſome take occaſion to obſerue the order of Gods diſpenſation, or execution of this ſauing power of the Goſpell: namely, that it firſt ſhewed it ſelfe amongſt the Iewes: and that is a truth as appeares *Mat.* 10. 5. 6. *Luk.* 24. 47. *Act.* 13. 46. for they were

firſt by Gods ordinance, though they be now become laſt, through their infidelitie[y]: but yet I take it, it is not here intended, as appeares by comparing this verſe, with *Cap.* 2. 9. 10. 11. onely thus much is here taught, that the grace and power of the Goſpell belongs to people of all Nations, without reſpect of perſons. *Col.* 3. 11.

[y] Rom. 11. 25. 26.

Proceed we now to the ſecond reaſon of *Paules* confidence, which is alſo a reaſon of the firſt reaſon, taken from the effect and matter of the Goſpell: In it is reuealed the righteouſneſſe of God, where alſo is added an expoſition or declaration of the righteouſneſſe of God: *from faith to faith.*

See we firſt the meaning of the words; the righteouſneſſe of God, ſometimes ſignifies his eſſentiall righteouſneſſe, whereby God is in himſelfe righteous: and this is eyther vniuerſally put for all that circle of Diuine vertues, that dwell in the Deitie, or elſe particularly; ſometimes for his truth and fidelitie, in performing his promiſes, as *Rom.* 3. 5. 1 *Ioh.* 1. 9. 2 *Tim.* 4. 8. ſometimes for that iuſtneſſe and vprightneſſe that he ſhewes in his adminiſtration of the world, and ſpecially for that his diſtributiue iuſtice, (as we terme it) in giuing to euery one his due. *Gen.* 18. 25. none of theſe is here meant. Againe the righteouſneſſe of God, in the caſe of iuſtification is vſually ſo called in oppoſition to humane righteouſneſſe[z], and is nothing elſe but that righteouſneſſe, whereof God is author, accepter, approuer, in caſe of iuſtification at his iudgement ſeat; called Gods righteouſneſſe, eyther becauſe it is wrought and giuen by God in Ieſus Chriſt, or becauſe it's approued and of force with God at his tribunall and ſeate of iudgement: as on the contrary that is called humane righteouſneſſe which is wrought by men[a], or which is of force and eſteeme amongſt men, ſo that for it, they eſteeme and iudge vs righteous, *Iames* 2. that place, *Phil.* 3. 9. compared with this ſufficiently expoundeth this.

[z] Rom. 10. 3.

[a] Phil. 3. 9.

The meaning then I take it is this: the righteouſneſſe of God, that is, the righteouſneſſe whereby a man is iuſtified

in

in the ſight of God, is reuealed in the Goſpell: the Goſpell, here take largely for all that doctrine oppoſed vnto the law: wherein God hath promiſed reconciliation eyther made as now, or to be wrought by Chriſt Ieſus the promiſed ſeede, as in the old Teſtament.

Now this righteouſneſſe ſeemes to be called Gods righteouſnes, principally becauſe it is wholly wrought by God in Chriſt, man conferring nothing thereto, either in whole or in part. See *Phil.* 3. 9. *Rom.* 10. 3. *Rom.* 3. 21. *Obſer.*

Now then hauing thus ſeene the meaning, let vs briefly conſider the points herein offered to our conſideration: and firſt, whereas the Goſpell is ſaid to be Gods power vnto ſaluation, therefore becauſe it reueales Gods righteouſneſſe: obſerue we here the neceſſitie of righteouſneſſe vnto eternall life: ſuch a neceſſarie antecedent there is of righteouſneſſe, as that without it there is no hope to be ſaued, Gods iuſtice inclining him to puniſh, his puritie to hate all vnrighteouſneſſe. *Hab.* 1. 13. ſee alſo *Apoc.* 21. 27. Yea I adde further that it muſt be ſuch a righteouſneſſe ſo compleatly perfect, as that it may endure the ſtrict cenſure of Gods iuſtice. *Gal.* 3. 10.

Now then the exhortation of our Sauiour eaſily followes, that wee ſhould therefore firſt and principally aboue all things ſeeke the Kingdome of GOD and his righteouſneſſe [b], ſuch a righteouſneſſe as may ſtand before God and endure the tryall of his iuſtice. There is a remnant of this principle euen in Nature, if it be not too farre degenerate, that it is righteouſneſſe whereby Gods fauour and Kingdome muſt be obtained: and therefore the very Gentiles by light of nature, haue performed ſome both religious offices towardes GOD, and ciuill duties to men, as it were to deſerue GOD thereby: but what this righteouſneſſe is, and where to be found, here nature ſhewes her blindneſſe, and variſheth away in vaine confidence of ſelfe righteouſneſſe and ciuill honeſtie; of which notwithſtanding our Sauiour pronounceth that it's vtterly vnauailable to Gods Kingdome [c], and *Paul* that had as much of it as any *Vſe.*

[b] Mat. 6. 33.

[c] Mat. 5. 20.

any counts it but dung and droſſe in compariſon. *Phil.* 3. 8. 9.

See we then where it is reuealed: ſecondly, wherein it conſiſts: thirdly, how it is obtained.

Obſer. It is reuealed in the Goſpell, and therein onely: not reaſon nor any Philoſophie reueales what this righteouſneſſe is; ſomething indeed it ſees of the neceſſity of it, but neuer ſo much as by a dreame coniectures what it is; no not the law it ſelfe, though it be a diuine doctrine reueales ſimply the meanes of a ſinners iuſtification[d]; this the priuiledge of the Goſpell onely, to reueale Chriſt, the wiſedome and righteouſneſſe of God.

d Rom. 3. 21.

Vſe 1. Whence me thinkes it followes, that none of the nations to whom the Goſpell is not knowne can bee imagined to be made heires of life; and it is but a fooliſh dotage of mans braine, ariſing from I know not what commiſeration of the multitude of the Gentiles that they many of them though ignorant of Chriſt were ſaued. *Confer. Epheſ.* 2. 12. *Acts* 4. 12.

Vſe 2. Secondly, it ſhould teach vs thankfulneſſe vnto the Maieſty of God, that of his free grace hath giuen vs the knowledge of this true righteouſneſſe, by meanes of the Goſpell: but hereof more hereafter.

Let vs now ſee what this righteouſneſſe of God is, and how obtained: in the next words, *from faith to faith*: which words are added to the former by way of ἐξήγησις as if he ſhould ſay, if it be demanded what that righteouſneſſe of God is that the Goſpell reueales, it is the righteouſneſſe of faith, or whereof we are made partakers by faith; an *eclipſis* of the word ἴσως ἐστὶ τοῦτο, not much vnlike that *Rom.* 3. 21, 22. compare it diligently with this place.

Here then we haue the maine ſtate and *theſis* of this firſt tractate in this Epiſtle. The ſumme whereof is this, that the righteouſneſſe whereby a ſinner is iuſtified in the ſight of God is the righteouſneſſe of faith, which concluſion before I come to proue, I will a little explaine, and with as much breuitie as may be, ſet downe the ſtate of the queſtion betwixt

twixt vs and the aduerſaries of the grace of God.

The firſt queſtion betwixt vs and them, is touching the terme and name of iuſtification what it ſignifies; whether making righteous, or pronouncing righteous; they vrging the Etymologie of the word, and ſome texts of ſcripture, for the greateſt part detorted, to proue the firſt acceptation: we ſticking rather to the ſecond, hauing the Apoſtle for our interpreter. *Rom.* 8.33.

Now for the Etymologie of the word; whereas they ſay that the very Grãmaticall notation proues their interpretation, let them remember what *Bellarmine* himſelfe ſpeakes in another place, *in eo errant* (ſaith he) *quod vocum ſignificationes ex Etymologia potius ducunt, quam ex communi ſcripturæ & bonorum authorum vſu.* Its the errour of many, that they fetch the ſignifications of words rather from their Etymologie then from the common vſe of Scripture, and good authors. And herein how foulely and ſtubbornely himſelfe erreth, ſee his tract, *lib.* 2. *de iuſtificat: cap.* 2. & 3. for its apparant both by ſcripture, and the beſt authors, that thus the word is moſt commonly vſed: yea alwayes vſed in this queſtion of our iuſtification in the ſight of God. *De pœnit. lib. 1. cap. 7. pag. 143.*

Howbeit, for my part I ſee not but wee may grant them this notation of the word to ſtand euen in this queſtion; ſo be it we ioyne not with them in their expoſition touching the manner how a ſinner is made righteous in the ſight of God; this they ſay is done by infuſion of habituall righteouſneſſe; which we muſt vtterly deny, except wee will contradict the whole tenour of the ſcriptures.

Let me a little with good leaue of my more learned brethren, to whoſe cenſure I ſubmit my ſelfe, propound my iudgement herein.

I take it therefore that without any preiudice to Gods truth, we may grant them that notation of the word, to ſtand in this queſtion: ſo that to iuſtifie ſhall ſignifie to make righteous; to be iuſtified to be made righteous. And if I be not deceiued, the Apoſtle thus vſeth it. *Rom.* 4.5. but yet that infuſion of habituall righteouſneſſe, they dreame of, hath

hath here no place, though it be one inſeparable companion of this iuſtification. For better explanation, I will a little declare the proceedings of the Lord with a ſinner in iuſtification, which is as I take it in this manner. Firſt, by effectuall calling he workes faith; by faith vnites him vnto Chriſt, ſo that he is made one with Chriſt; thus vnited, he hath intreſt to Chriſts righteouſneſſe; hath true righteouſneſſe in his head; both paſſiue for ſatisfaction, and actiue for acceptation; which is truely his in reſpect of right, vſe, fruit; hauing thus apprehended Chriſt, and made him with all his merits and obedience his owne, he ceaſeth to be a ſinner in reſpect of guilt and puniſhment, God ſtriking off his ſcore, cancelling the hand-writing, in a word, forgiuing his ſins, and making them ſo as if they had neuer beene; and ſo pronounceth him righteous; and accepts him to life eternall. And ſo we yeeld them their heapes of premiſſes, whereby they labour to driue vs to abſurdities: and anouch that Gods iuſtice is not impeached by our doctrine of iuſtification.

It is true that they ſay, God doth not iuſtifie the wicked: that is, acquites him, or holds him guiltleſſe, while hee is wicked, and yet we ſay with all that God doth acquit a beleeuer and holds him guiltleſſe, and that doing thus, he iuſtifies not a wicked man, but a righteous man; though not in himſelfe, yet in his head Chriſt Ieſus: And of the terme let this ſuffice, this onely being annexed, that to iuſtifie, imports theſe three things one deſcending on other. Firſt, to make righteous by ingraffing into Chriſt, and imputing his righteouſneſſe vnto vs: Secondly, to abſolue from ſinne which followes the former imputation: Thirdly, to pronounce and accept as righteous.

Come we now to the ſecond controuerſie betwixt vs and them, and that is what that righteouſneſſe is, by which a ſinner is made righteous in the ſight of God, and ſo acquited from his ſinnes, pronounced righteous, and accepted to life eternall: they ſay it is a mans owne innocencie, habituall and actuall righteouſneſſe merited indeed by Chriſt, but inherent

herent in vs as in a ſubiect: we vtterly diſclaime this, and teach that the righteouſneſſe whereby a ſinner is made, eſteemed, and accepted as righteous before God, is the righteouſneſſe wrought by Chriſt, inherent in him onely as the proper ſubiect, made ours by faith, that is, by beleeuing it to be ours, and wrought for vs.

Where the third controuerſie offers it ſelfe to be conſidered; (*viz.*) what kinde of faith this is, and how it concurreth to iuſtification.

By faith they vnderſtand, a generall acknowledgement of the Articles of faith, and an aſſent to them as true. We a particular aſſurance, that what Chriſt wrought & merited, he wrought and merited for vs.

Faith againe, they teach to be a part of that righteouſnes as other vertues alſo. We not a part, but an inſtrument onely to apprehend & receiue it offered vnto vs in the Goſpell. And therefore our Diuines ſay well, that faith is here to be vnderſtood with his obiect, the obiect being indeed that that doth iuſtifie vs; faith being but the inſtrument to receiue it, as the hand may be ſaid to feede or nouriſh the bodie; not that any nutritiue vertue is in the hand, for that is onely in the meate; but becauſe the hand is an inſtrument to conuey the meate into the ſtomacke, &c.

Hauing thus explained the queſtion, let vs reſume the concluſion, as it is here expounded, and ſo apply the proofes here ſet downe by the ſpirit of God. The concluſion is this, that the righteouſneſſe whereby a man is iuſtified in the ſight of God, is the righteouſneſſe of faith: that is the righteouſneſſe of Chriſt, apprehended by faith: and not the workes of the law eyther naturall, ceremoniall, or morall, done by vs eyther before or after grace: and this Text affords for proofe foure inuincible arguments. Firſt this, righteouſneſſe whereby a ſinner is iuſtified in the ſight of God, is onely that righteouſneſſe which God onely hath wrought in Chriſt; called here the righteouſneſſe of God in oppoſition to mans righteouſneſſe, as alſo *Phil.* 3. 9. *Rom.* 10. 3. but ſo is onely the righteouſneſſe of faith, not

that

that of workes. *Ergo.* For though it be true, the aduersaries themselues confessing, that our actuall righteousnesse is the worke of God in vs, yet this with all they teach, and that truely, that in the exercise thereof, there is a concurrence of our will, and other powers of soule and body with the grace of God, and we are in them in some degrees συνεργοι, fellow-workers with the grace of God, but this righteousnesse whereby we are iustified, is wholly of Gods working in Christ, therefore by faith, and not by workes, are we iustified in Gods sight.

A second reason, is from the instrument and meane of Reuelation: which is the Gospell, and that onely. Whence I thus reason: the righteousnesse whereby a sinner is iustified in the sight of God, is reuealed in the Gospell onely, the law Morall neuer discouering it: but the righteousnesse of workes, is reuealed and taught in the law, therefore that cannot be the righteousnesse whereby *Paul* teacheth vs to be iustified in the sight of God.

Thirdly, the Apostle here directly auoucheth, that it is the righteousnesse of faith, and proues it by the testimony of the Prophet *Habakkuk*, whereby we are iustified, and so saued; therefore not the righteousnesse of workes.

Fourthly, *vers.* 18. &c. the Apostle at large proues that all both Iewes and Gentiles, are breakers of the law. Whence a fourth reason ariseth on this manner: no transgressour of the law can be iustified by the law. See *Gal.* 3. 9. 10. but euery man, Iew and Gentile, naturall, and regenerate, is a transgressor of the law: therefore no man can be iustified by the workes of the law: these are the reasons laid downe in this Chapter.

Vse. Now for vse let this suffice in this place, to stirre vp Gods children, by these and the like reasons, to fortifie their iudgements in this maine point of Christian faith: The Article of iustification, it is the very summe of the Gospell; that once corrupted, there can be no soundnesse: that truely and thorowly vnderstood and beleeued, and applyed, armes against all assaults of Sathan: and let vs be exhorted

as to edifie our ſelues in all other the points of our moſt holy faith, ſo eſpecially in this, which who ſo holds not aright, ſurely he holds not the head, nor euer can be ſaued.

But let vs a little turne backe to the words of the Text, and rid them of ſome difficulties, and gather what may be gathered from them for our further inſtruction.

From faith to faith.] The words are diuerſly expounded, and their connexion diuerſly expreſſed: ſome referre them to the former words thus: by the Goſpell the righteouſneſſe of God is reuealed from faith to faith; that according as faith increaſeth, ſo is this righteouſneſſe of God, and our intereſt thereto, more and more made knowne vnto vs, and this is a truth, though I take it not that here intended; for I take it the Apoſtle ſpeakes here of the generall propounding of this righteouſneſſe of GOD in the Goſpell, not of our apprehenſion and acknowledgement thereof.

Some others take them to be as it were a deſcription of iuſtifying faith, by the nature of it, for it is ſuch a faith as continually increaſeth, and gathereth new ſtrength; this alſo a truth; but the ſenſe but harſhly collected from the Text.

I take it rather that they are added vnto the former, by ἐξήγησιν and ſhew what that righteouſneſſe is which he cals the righteouſneſſe of God, (*viz.*) the righteouſneſſe of faith: and thus me thinkes the words hang well together, if we ſhall ſupply the note of explication that is here wanting; thus, to wit, or the word *eſſe*, to be from faith to faith, that is, to be wholly abſolued in faith; ſo that beginnings, continuance, and accompliſhment of iuſtification are wholly abſolued in faith.

Which ſenſe ſtanding, ouerturnes that quaint deuiſe of the firſt and ſecond iuſtification, deuiſed by Papiſts, for ſo they teach, there is a twofold iuſtification, firſt, and ſecond; firſt, wherby a man of wicked, is made iuſt; ſecond, wherby of iuſt is made more iuſt: the firſt they aſcribe to grace, and principally to their faith, and to the ſecond they admit good workes: *Vſe.*

workes: This they deuiſe, to elude thoſe many direct teſtimonies, for iuſtification by faith, without the workes of the law. Now this expoſition ſtanding, vtterly ouerthrowes this fond deuiſe; for if iuſtification be wholly abſolued by faith, then haue workes no place at all in iuſtification: but how euer this expoſition may be controuerſed, their diſtinction was vtterly vnknowne vnto the Apoſtles, and all the pen-men of Scripture. *Paul* ſpeaking of his righteouſneſſe of good conſcience, after the firſt iuſtification, yet acknowledgeth no value in it at all to iuſtifie him [e], and counts not onely his workes before grace, but his beſt deedes, in grace, as dung and droſſe in reſpect of any worth or auaile of them to iuſtification, and it ſhall neuer be diſproued that our Diuines teach, that iuſtification is *actus indiuiduus*, and hath no latitude; the manifeſtation thereof to vs is giuen by degrees, but the act is abſolued in an inſtant, ſo that a beleeuer in the firſt moment of his beliefe, is as much iuſtified at Gods iudgement ſeate, as euer he ſhall be: but hereof more hereafter.

e 1 Cor. 4. 4.

The proofes of this concluſion now followes, and the firſt is taken from a teſtimonie of the Prophet *Habakkuk*, *Cap.* 2. 4. In it weigh the qualitie: ſecondly, the ſubſtance of it. It is a written teſtimony; ſelected from the written word of God; the onely Canon indeede to try all truthes by; and the ſole ſound authoritie wherein our iudgement may reſt, and therefore obſerue that the Apoſtles whenſoeuer they haue to deale with the people of God, that had receiued the Scriptures for the word of God, they vſe none other teſtimonies; indeede when they deale with heathenish people, they fit them with Prophets of their owne ſtamp. *Tit.* 1. 12. *Act.* 17. 28.

Vſe. And ſurely what other voyce ſnould there be heard in the Church of God, but the voyce of Chriſt? and though it be true, that teſtimonies of Fathers may haue their place in ſuch matters, yet the ſafeſt courſe were as *Auguſtine* aduiſeth, to heare, *hæc dicit dominus*, thus ſaith the Lord; or thus it is written; and as *Conſtantine*, in the Councell of

Nice,

Nice, aduiſed to make the Scripture ſole iudge and vmpire of all controuerſies in matter of faith: and if this courſe had beene holden in the firſt heate of theſe contentions, wee might haue hoped of a more ſpeedie end of all theſe bitter and endleſſe diſputes.

But ſee we the ſubſtance of it, *The iuſt by faith ſhall liue.*] It is doubted whether theſe words, by faith, be to be referred to the ſubiect of this propoſition (*the iuſt*) or to the predicate (*ſhall liue,*) as they ſtand in the originall they may be indifferently applyed to eyther. If we referre it to the predicate, it affords a good argument againſt that ſecond iuſtification formerly mentioned: for if the iuſt liue by faith, and not by workes, then what place haue workes in iuſtification? If to the ſubiect; ſo alſo it proues the concluſion, that the righteouſneſſe of God, is the righteouſneſſe of faith; becauſe the iuſt by faith liues, and he onely is ſaued.

But a greater difficultie there is about the fitneſſe of this teſtimonie, to proue the concluſion in hand, for it is apparant that the Prophet ſpeakes of a preſeruation in a temporall iudgement; and what is this to eternall life? To this the anſwer may be diuerſly framed: firſt, perhaps that Chaldaicall captiuitie, figured our ſpirituall bondage vnder Sathan: and deliuerance from that calamitie, typically ſhadowed our freedome from hell, to be procured by Chriſt: as there are plentifull examples of the like. Compare *Iſa.* 40. 3. 4. *Mat.* 3. 3. and then the accommodation is eaſie. Or ſecondly thus, that generall ſentences applyed to particular caſes, are not thereby reſtrained onely to thoſe particulars, but ſtill retaines the generalitie of their nature, *Mat.* 19. 6. and ſo alſo the explication plaine. Or thirdly thus, that the Prophet in that place, doth not onely deſcribe the bleſſing of a beleeuer, but alſo the cauſe of it, which is his faith; and then it is alſo plaine, for *etiologicarum ſimilis ratio.* Or fourthly thus, that it is one and the ſame iuſtifying faith, that apprehends and giues vs intereſt to all the promiſes of God, made to vs in Chriſt, and as by it we liue in tem-

porall dangers, ſo by it alſo are we freed from ſpirituall and eternall deſtruction: and let this ſuffice for the argument drawne from teſtimonies.

Verſ. 18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withhold the truth, in vnrighteouſneſſe.*

NOw followes another reaſon, proouing the ſame concluſion: the ſumme whereof ſeemes to be this. No tranſgreſſour of the law can be iuſtified by the workes of the law, but if he will be iuſtified he muſt be iuſtified by faith: but euery man is a tranſgreſſour of the law: therefore no man can be iuſtified by the law, and ſo muſt needs righteouſneſſe be by faith.

The propoſition is not here ſet downe, but eaſily gathered out of the Text: and the truth of it eaſily euinced: becauſe the law requires to our iuſtification a perfect and continuall performance of the whole law, and euery part thereof by our ſelues. See *Gal.* 3. 9. 10. apparant therefore, that the leaſt tranſgreſſion excludes from all iuſtification by the law.

Now the minor, or ſecond propoſition, namely, that euery man is a tranſgreſſour of the law, he proues at large by a generall diſtribution of all mankinde; according to the phraſe of the holy Ghoſt: all Iewes and Gentiles are tranſgreſſours; but vnder one of theſe two differences comes all mankinde; therefore: and for the Gentils tranſgreſſion, he proues it at large from this 18. *verſe*, to *verſe* 17. *Cap.* 2. ſorting them alſo into two rankes: for they were eyther more notoriouſly wicked, or elſe hypothetically onely iuſt: of the firſt ſort he ſhewes it, *Cap.* 1. Of the ſecond, *Cap.* 2. After he proues the ſame of the Iewes, from *verſ.* 17. *cap.* 2. to the end of *cap.* 3. This the diſpoſition and generall ſumme of theſe three Chapters.

As

As for the firſt ſort of the Gentiles, he proues that they were tranſgreſſours, by a reaſon drawne from the effect, as a ſigne of tranſgreſſion, (*viz.*) Gods wrath, metonymically his vengeance or iudgement inflicted on them. Where the reaſon lies thus in forme: Vpon whom the Lord poures downe his vengeance they are tranſgreſſours: but on the Gentiles God powred downe his wrath; *Ergo*, they were tranſgreſſours.

In handling of which reaſon this ſhall be the order: firſt, to giue the ſenſe of the words; then to ſhew the force of the conſequent, and then the obſeruations.

The wrath of God.] It is a queſtion amongſt the learned, whether anger may properly be giuen to God; and many things are ſpoken both wayes: the truth is, that anger as it is in vs, eyther for the materiall, or formall part of it, cannot be giuen to God that is free from all ſuch paſſions and perturbations: yet in a ſenſe it is true that anger is in God: that is, an inclination and will to puniſh ſinne, ariſing from his deteſtation of ſinne: and ſo here it is to be vnderſtood for the diſpleaſure of God conceiued againſt ſinne, teſtified by the puniſhments he inflicts on the tranſgreſſours.

Is reuealed from heauen.] (*viz.* By thoſe puniſhments which out of that his throne of maieſty, and imperiall ſeate, he executes vpon them that prouoke him.

Now the conſequence is eaſily euinced: if there be wrath, there is ſure tranſgreſſion: both from the nature of God, that abhorres nothing that he hath made, nor is diſpleaſed at any thing whereof himſelfe is authour, as he is of all things in the world, except ſinne: if therefore he be angry with man, ſure it is becauſe man hath ſinned: ſecondly, his iuſtice permits not to puniſh the guiltleſſe. *Gen.* 18. 25. *Iob* 4. 7. 8.

Hence therefore the concluſion is naturall, that Gods wrath preſuppoſeth mans tranſgreſſion: and therefore may we ſafely reaſon from a iudgement, to a ſinne: God puniſheth, therefore ſurely ſomething is amiſſe. See *Lament.* 3. 38. 39. Neither doe either the ſufferings of Chriſt, or the *Obſer.*

chaſtiſements of Gods children, that in Chriſt are accepted as righteous, any whit impeach this truth: for howſoeuer
f 1 Pet. 1. 19. Chriſt was in himſelfe a Lambe vndefiled & without ſpot[f],
g 2 Cor. 5. 21 yet was he by imputation a ſinner [g], and Gods children though they haue no ſinnes to be ſatisfied for by their owne puniſhments, yet haue they ſinne to be aboliſhed, chaſtiſed, preuented.

Vſe 1. And this if there were none other argument, would eaſily confute that dotage of the *Pelagians*, (*viz.*) that imitation onely makes vs partakers of *Adams* ſinne: for ſee wee not that infants alſo dye before they come to vſe of reaſon and vnderſtanding: dye they, and yet are guiltleſſe, and free from all ſinne? farre be it that the iudge of all the world ſhould not doe right, or inflict death the wages of ſinne, where is no tranſgreſſion.

Vſe 2. Secondly, ſee we to what cauſe we may impute all theſe iudgements of God, whether ordinary or extraordinarie, common or perſonall that haue ſeized on vs: all that diſorder in the creatures, in creation deſtined to mans comfort, now through tranſgreſſion become inſtruments of his annoyance: all the diſeaſes and aches of the body: alſo loſſes of children, goods, &c. The faſhion of moſt men in ſuch iudgements is to cry out of ill tongues that haue fore-ſpoken them, and ſurely they are bewitched: beloued in Chriſt, conſider it well, and we ſhall finde the witch in our owne boſome; the grand witches are our ſinnes, they hinder the good things from vs, they bring downe all this wrath of God vpon vs: ſo for cõmon calamities, wherewith whole Kingdomes and States are viſited: as how long hath the Lord followed vs in this Kingdome, with varietie of his iudgements; once and twice by famine & ſcarcitie of bread, and cleanneſſe of teeth, with peſtilence after the manner of Egypt; with vnſeaſonable weather, fearefull inundations; and yet behold the wrath of the Lord is not ceaſed, but his hand is ſtretched out ſtill. Wonder we at this? O Lord, ſaith *Ioſuah*, in like caſe, what ſhall I ſay when *Iſraell* turne
h Ioſh. 7. 8. their backes before their enemies [h]: marke the Lords anſwer;

ſwere; get thee vp *Ioſuah*, get thee vp; *Iſrael* hath ſinned and tranſgreſſed my couenant, &c. for they haue taken of the excommunicate thing, and ſtolne, and diſſembled, and haue put it euen with their owne ſtuffe: and this is the cauſe that *Iſrael* cannot ſtand before their enemies, becauſe they are execrable: and ſurely beloued, the ſame anſwer may we giue to the like demand: What ſhould wee ſay when *England*, the people of God, are thus loden with the iudgements of God? What, but that we haue ſinned, and broken the Lords Couenant? ſhall I ſay, and diſſembled and hidden our ſinnes? that modeſty were yet tolerable, but they haue declared their ſinnes as Sodome, and haue not hidden them [i]: tho ſtreets ring againe with othes, for which the land mournes; the tables and tauernes ſwimme with filthy vomitings; the Sabbath polluted, iudgement peruerted; the rulers ſell ſinnes, and ſay with ſhame enough (O ſhameleſſe ſhame) bring gifts [k]: and can we wonder at this wrath of the Lord? Nay, O Lord it is thy mercy, thine vnſpeakeable mercy, that we are not conſumed.

i Iſay 3. 9.

k Hoſ. 4. 18.

Now thirdly, I could wiſh that the third vſe, which *Ieremie* infers *Lament.* 3. 40. might take place amongſt vs; that in all theſe iudgements of God wee would ſearch and try our wayes, and turne vnto the Lord. *Iſrael* had neuer reſt, till the execrable thing was remoued; nor let *England* euer thinke to haue reſt from Gods wrath, till theſe execrable ſinnes are ſome wayes expiated amongſt vs: the Lord giue vs eyes to ſee euery man his owne perſonall ſinnes, and to turne from them, that the Lord may returne and haue mercy on vs, before his wrath haue vtterly conſumed vs. Amen.

Vſe 3.

Let vs now proceed to that that followes. It may be demanded how the Lord manifeſted his wrath vpon theſe Gentiles: *Anſ.* Read the proceſſe of the chapter, and you ſhall finde it was by inflicting ſpirituall plagues vpon them, and permitting them to thoſe groſſe and brutiſh ſinnes, wherein they wallowed.

Whence may be obſerued, that it is not the leaſt euidence

Obſer.

of Gods anger, to giue a people or perſon the raynes in iniquitie: when the Lord ſuffers ſinne to grow in a man to a height, without reſtraint, thats a token of his heauy diſpleaſure. Firſt, for argues it not a deniall, or depriuall of grace? and is not this a token of wrath? Secondly, ſhewes it not that God hath reiected them from his care? Thirdly, is it not a plaine euidence that hee meanes to glorifie himſelfe in ſuch a mans vtter deſtruction? therefore hee neuer deales ſo with his owne ſeruants, *Pſal* 89.31,32. but onely with the deſparate wicked, *Hoſea* 4.14.

Vſe. So that hereby againe, we may iuſtly gather Gods heauy diſpleaſure againſt the people of this kingdome; becauſe the Lord ſuffers the generalitie to grow to ſuch an height and ripeneſſe of helliſh prophaneneſſe. I could be content to promiſe my ſelfe any good thing of my mother the Church of *England*; and to hope for all gracious bleſſings from God vpon her, were it not that I ſee the Lord daily making way for an extreame vengeance, and by ſo euident tokens manifeſting his wrath againſt her. And when I ſee ſuch open aſſembly of Adulterers, by companies in harlots houſes [m], ſuch defiling of the land with blood, ſuch peruerting of iuſtice, ſuch ſtopping of the eare to the cry of the poore, ſuch open prophanation of Sabbaths, deſperate contempt of the word, ſcoffing at religion, &c. I then beginne to ſay with the Lord, *Ier.*5.7. How ſhould he ſpare vs for this? ſhall not the Lord viſit for theſe things: and ſhall not his ſoule be auenged on ſuch a Nation as this: *verſe* 9. Surely if the Lord would continue his mercies towards *England*, he would neuer ſuffer ſo groſſe impieties to be ſo ſhameleſly committed: if his wrath were not too much incenſed againſt vs, ſome meanes or other hee would vſe of our reſtraint: but permitting ſuch ſinnes to ſuch an height, hee plainely teſtifieth the fierceneſſe of his wrath againſt vs. Conſider what is ſaid, and the Lord giue vs vnderſtanding in all things: great is the ſecurity of our people in this kind, euery man bleſſing himſelfe in his wickednеſſe, and promiſing himſelfe peace, though hee walke after the ſtubbornneſſe

[m] Ier. 5.7.

neſſe of his owne heart, adding drunkenneſſe to thirſt. *Deut.* 29. 18.

And would God our Prophets had not their ſhare in this, ſaying we ſhall haue peace, when alas, if we may iudge by ſignes, there is no peace: what though the Lord haue multiplyed our people, enlarged our kingdomes, eſtabliſhed our peace with forraine Nations, and yet permits ſinne to ſuch height amongſt vs: are we better then [n] *No*, better repleniſhed, better fenced, better friended? yet was ſhee carried away; no brethren, neuer looke for peace whiles our ſinnes, our abhominable ſinnes, are in ſo great number and high meaſure amongſt vs [o]: and the Lord grant theſe things may worke in vs truely turning from our ſinnes, that the Lord may repent him of his great wrath, that he is preparing for vs. *Amen, Amen.*

n Nah. 3. 8. 9 10.

o 1 Reg. 9. 22.

Come we now to view the cauſe of this wrath, whereby the equity of Gods proceeding is ſhewed: this wrath was reuealed from heauen: if any aske why: it was becauſe they withheld or detayned the truth in vnrighteouſneſſe; for ſo I take it, this deſcription of the Gentiles by their behauiour, imports the cauſe of Gods wrath vpon them. See we the meaning of the words.

By the truth wee are here to vnderſtand, thoſe κοιναὶ ἔννοιαι, true principles and notices that the Gentiles had in their vnderſtanding, theſe and the like; that there is a God, that this God is the maker and gouernour of the world, of infinite power, wiſedome, iuſtice, goodneſſe, &c. and therefore to be worſhipped: and thoſe alſo of iuſtice, equity and charity to be practiſed towards men; as that what wee would not another ſhould do to vs, that we ſhould not doe to him, &c. This truth they detained or kept downe in vnrighteouſneſſe; that whereas the conſcience, from that light that was in the vnderſtanding, ſuggeſted often, and vrged on to the practiſe of thoſe things knowne, they wickedly ſuppreſſed all ſuch motions, and hindered them from that effect they would haue had in their hearts: This the Senſe.

Obser. And comparing this sinne with the punishment, it shews vs, how fearefull a thing it is, to hinder the effect of the knowne truth in the heart; and to suppresse the good motions suggested by conscience, out of principles in the vnderstanding: for first, what is this but to bee wilfully wicked? Secondly, see the haynousnesse of it in the dangerous consequent: for hereby it comes to passe by little and little, that conscience is quite killed, and the truth vtterly extinguished, so that the grossest sinnes are practised without any checke or remorse of conscience. See *Ephes.* 4.18,19. *Rom.* 1.21.26.27.

Vse. And let it be our admonition to take heed how wee suppresse the truth, or by violence hinder the worke of it in our hearts. S. *Paul* would haue the word of God to dwell plentifully in our hearts[p]: to haue full scope and the whole sway in the heart of a Christian. Now brethren how farre engaged our people are in this sinne of suppressing, and suffocating the knowne truth, too lamentable experience shewes: the checkes of conscience, caused either by word, or workes of God, they are commonly accounted fits of melancholy, and when such quames come ouer their hearts, a paire of tables or cards, or merry company, is sought to driue them away: fearefull is this sinne, and such as is the forerunner of a reprobate minde, &c.

[p] Col. 3.16.

Verse 19. *For as much as that, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.*

HEre is a prolepsis: that is, an obiection preuented which some might make in excuse of the Gentiles, thus; how could they suffocate or suppresse the truth of God, which they knew not, seeing they wanted his word? *Ans.* Yes, they knew it, *verse* 19. which is proued proleptically, *verse* 20. by the particulars of this knowledge, and meanes, whereby they knew it: (*viz.*)

the

the creatures, in which the power and Deitie of God ſhineth; and the power of vnderſtanding giuen them by God.

So that in theſe words we haue theſe things to conſider; firſt, that the Gentiles had the knowledge of God: ſecondly, the author of this knowledge, God. *verſe* 19. thirdly, the meanes whereby they obtained it; conſideration of the creatures: fourthly, the meaſure, vſe, and effect of this knowledge; it left them without excuſe.

That which may be knowne of God, &c.] It may be demanded whether the Gentiles knew all that may bee knowne of God? *Anſ.* Not ſo; if we take it generally, for God, as a Redeemer, is knowne onely by the word: how then may this be vnderſtood? *Anſ.* Firſt, either thus, that what may be knowne of God by power of nature, that was knowne vnto them: or ſecondly, thus, referring it to *verſe* 20. ſo much as might ſerue to leaue them excuſeleſſe was knowne vnto the Gentiles.

Firſt, then here obſerue that the very Gentiles haue by light of nature ſo much knowledge of GOD, as may make their idolatry, atheiſme, diſobedience, inexcuſable. Read for this, *Pſal.* 19.1,2,3, *&c. Acts* 14.17. and 17.27,28. *Obſer.*

So that we ſee God was neither tyrannicall, nor vniuſt: though he inflicted damnation vpon the body of the Gentiles before Chriſts comming, for beſides that he made man right at the firſt [q], he neuer left himſelfe without witneſſe amongſt them [r], ſo, but that they might, and did know more of God, and their duty towards him, then they would or did practiſe: different meaſures in deed of knowledge there are, but to euery one is granted ſo much as ſhould depriue them of excuſe. The Philoſopher ſorted the Heathen people into three rankes. Firſt, was of the maine or vulgar ſort of people: ſecond, their χαρίεντες, and politicke: the third, their wiſemen and Philoſophers: now though in the rude vulgar there was leaſt diſtinctneſſe of knowledge, yet *Vſe.*

q Eccleſ. 7. 31.

r Act. 14. 17

ſome

ſome glimering light they had, whereby though obſcurely, they diſcerned a Deitie, &c.

Obſer. The author of this knowledge followes: GOD hath reuealed or manifeſted it vnto them; ſo that, euen naturall knowledge of God muſt be acknowledged the gift and worke of God, wrought thus: firſt, by ſetting apparant Characters of his owne nature, and properties in the creatures, ſuch as euery man might diſcerne: ſecondly, by giuing a reaſonable ſoule indued with facultie of vnderſtanding and diſcourſe, whereby they might aſcend from the creatures to the acknowledgement of the Creatour: thirdly, by giuing the vſe of thoſe faculties, to ſome more, to ſome leſſe: and fourthly, if we ſhall adde, that there was an influence of generall grace into nature corrupted, helping the imbecillitie of nature, I thinke it nothing different from truth.

1 Iohn 1. 9.

Vſe. But hence we learne thankfulneſſe to God, euen for that naturall knowledge we haue receiued of the Deitie; a thing that few of vs take notice of, though the neglect of it were to the Gentiles cauſe of depriuall: and the Lord in euery place giues vs monitors to put vs in minde of this dutie: as we ſee in many borne fooles: the common vſe or abuſe of whom, is ordinarily this; to make them our ieſting ſtockes, and ſubiect of mirth. It were an holy vſe of them, if we kept them as ſpectacles of Gods mercy to vs, with whom it hath pleaſed God to deale more mercifully in this behalfe.

Verſ.

Verſe 20. *For the inuiſible things of him, that is, his eternall power and God-head, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe.*

THE meanes of manifeſtation followes, that is, the creatures: which carrie ſo liuely repreſentations of the infinite power and wiſedome of God, that being duly conſidered, they bring vs to a certaine acknowledgement of the Deitie of their maker.

Now the reading in this place is ſomething intricate; I take it we may beſt make the Syntaxis thus: the inuiſible things of God being conſidered in his workes, euen euer ſince the creation of the world, are diſcouered; to wit, his eternall power and God-head.

And they ſeeme to be annexed by way of preoccupation; becauſe it might be obiected, that the Lord is inuiſible, and therefore could not be thus knowne: *Anſ.* That though the Lord be in himſelfe inuiſible, yet are his inuiſible properties euidently diſcerned in the creatures.

The propoſition of this place is this: that the inuiſible things of God are ſeene.

The ſubiect amplified by ſome particulars; his power and God-head; the predicate by three arguments, the meane of diſcerning, conſideration of the creatures: ſecondly, the time or indurance, euer ſince the creation: thirdly, the euent or effect; ſo for that they are without excuſe.

So though God be in himſelfe inuiſible, yet by his effects may his diuine properties be diſcouered: as the ſoule though in it ſelfe inuiſible, yet by the effects thereof in vs is knowne to be indued with faculties of life, ſenſe, reaſon, &c. *Obſer.*

And it may ſerue for anſwer to that fortiſh obiection of Atheiſts againſt the being of God: who euer ſaw God? *Vſe.*

faith

saith an Atheist; and I demand who euer saw the soule of a man? and yet is there none so sottish, that seeing the effects of the soule, will deny the being of it in the body: the Ayre being a more grosse matter or substance, yet is not seene by the eye of man; yea, how many other creatures should we by this argument exclude from being, which are in their nature inuisible[t]? but to leaue them to their wilfull blindnesse, let vs now see how we may profit by the creatures in the knowledge of God.

t Col. 1. 15.

Obser. Not so much by the bare and idle gazing vpon them, as by due consideration and pondering of them: and thus duly weighing them, it is almost impossible but wee should be brought to the acknowledgement of the Deitie, and God-head of their maker: weigh but the hugenesse of the earth, how it hangs as a ball without any pillar to support it: the bounding of the Seas, &c. and we cannot but acknowledge his infinite power: consider the beautie of the heauens with their ornaments: the exquisite artificiall cunning that shewes it selfe in the frame of the smallest creature, with that excellent subordination of them one to the seruice of another, how can wee but acknowledge a diuine wisedome? See but the endowments that euery creature hath in his kinde, and the large prouision the Lord hath made for the necessities of euery of them, how can we but confesse the bountifulnesse and goodnesse of GOD, that thus delights to communicate to his creatures. Reade *Iob Cap.* 37. 38. 39.

Vse. Let vs then be admonished, and take notice how we may profit, by beholding of the creatures, to be brought to the knowledge of the Creator; God hath laid open the Booke of the creatures to the view of all men, & therin imprinted his diuine properties, in so large and plaine Characters, that who so runnes may read them: but I know not how it comes to passe, that we spend our time in idle gazing, and we are content to vse the creatures, but almost as the swine in the prouerbe, nuzling in the Acornes on the earth, but neuer looking vp to the place whence they fall; see *Da-*

uids

nids practiſe. *Pſal.* 8 & 145. 147. &c. and *Iob Cap.* 26.27. 28. and learne to imitate their holy example.

The effect of this knowledge followeth: for I take this here to note not ſo much the intention of GOD in reuealing, as the iſſue and effect of this naturall knowledge. It ſerues onely to depriue of excuſe if it be ſeuered from that ſupernaturall knowledge of God, by the word: therefore *Dauid. Pſal.* 19. ſpeaking of the two-fold manifeſtation of God; firſt, by workes; ſecondly, by word: appropriateth conuerting power to the law of God; and the vſuall diſtinction of knowledge, whereby one is made effectuall, the other ineffectuall, hath warrant ſufficient from the word of GOD: and he that knoweth God no farther then the creatures reueale him, may know what ſhall ſtop his mouth at the day of accounts, when CHRIST ſhall come with thouſands of his Angels to render vengeance to them that know not God, and diſobay the Goſpell[v]: but cannot by it be enlightened to ſaluation: For tell me: how doe the creatures manifeſt the Trinitie of perſons; out of which if we conceiue God, we conceiue an Idoll and not God[x]? how thoſe myſteries of God manifeſted in the fleſh[y], &c. and the true meanes of reconcilement vnto God? &c. *Obſer.* v 2 Theſ.1. x Epheſ.2.12. y 1 Tim.3.16

And it ſhould teach vs this leſſon; that as we may not neglect that meanes of knowledge vouchſafed by the creatures; yet to ioyne therunto the ſtudie of the word of God, and thankefully to acknowledge the mercie of God to vs in this, that by his word he hath vouchſafed to inſtruct vs in the maine matter neceſſary to our ſaluation. And I cannot but lament the ſtate of many, eſpecially in Vniuerſities of greateſt acuitie, that ſo age themſelues in the Philoſophicall contemplation of the creatures, that they vtterly neglect acquaintance with the word of God; and are ſo rapt with the pleaſantneſſe of naturall ſtudies, that for it they omit, yea, almoſt contemne, the reading of Scriptures, and almoſt all religious exerciſes: It is far from me to diſſwade ſuch ſtudies, which I know to be very anailable, to the attainment *Vſe.*

tainment of soundnesse in Diuine knowledge; but herein I obserue a double abuse: first, that men commonly stand poring vpon the creatures, and searching out their natures, without euer casting eyé vnto their maker; secondly, that they content themselues with naturall knowledge, neuer regarding that which is diuine and mysticall. Consider we what is said, and the Lord giue vs vnderstanding in all things.

Vers. 21. *Because that when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenesse.*

Vers. 22. *When they professed themselues to be wise, they became fooles.*

THese Verses containe a probation of the last clause in the former Verse; (*viz.*) that the Gentiles euen by this knowledge naturall, were left without excuse, and could haue no cloake for their sinne; and the argument may thus be framed: they that know God, and yet glorifie him not as God, are without excuse; but the Gentiles knowing God, glorified him not as God, &c. *Ergo*, were without excuse. And this minor, which is alone set downe, is further amplified by an Antithesis of things diuerse; *but became vaine in their imaginations*, or as the word signifies, in their discourses, &c.

Obser. Where first obserue, that naturall knowledge of God gathered from the creatures, though it be all it can doe to depriue of excuse, yet that it doth sufficiently; in regard that we are wanting in those duties, or the manner of them, which light of nature teacheth should be performed. See *Act.* 14. 16.

Ob. And if any will say, that they might iustly excuse themselues before God, because he had not giuen them further knowledge of him by his word. *Ans.* First, that the Lord

Lord was not bound: Secondly, that he iuſtly denied them that bleſſing, in regard of the contempt of it in the firſt creation: Thirdly, that the breach of the law written, ſhall not be imputed vnto them [z]: Fourthly, but onely their abuſing, or not vſing of their knowledge naturall, as they ought to haue done.

z Rom. 2. 12.

Now brethren weigh well; if neglects of dutie, where is none but naturall knowledge be inexcuſable, how much more when the Lord vouchſafeth greater reuelations by the word? And let vs all in Gods feare, lay it to heart: marueilous hath God beene in his mercies to vs this way, inſomuch that we may iuſtly ſay of our ſelues as *Dauid* ſaid of the Iſraelites, *Pſal.* 147. *He hath not dealt ſo with any Nation*; and yet would God it were not too true, that the Gentiles themſelues in their blindneſſe haue exceeded our thankefulneſſe, and pious performances, in all this plentie of diuine reuelation. It were long to recite all their deuout intendants; all their ſtrict obſeruances of iuſtice and equitie; how great religion of an oath with them, how little reuerence and regard with vs: what examples of iuſtice, temperance, contempt of the world amongſt them; to ſhame and condemne the oppreſſions, gluttonie, and idolatrous couetouſneſſe of vs, to whom the LORD is come ſo nigh by his word. That commination of our Sauiour hath place with vs; woe to vs, yea, a heauier woe then to the Gentiles, that knew not God by his word: eaſier ſhall it be for them at the day of iudgement then for vs: for it is probable, that if thoſe great reuelations had beene granted them that haue beene vouchſafed vnto vs, they would haue repented their impieties in ſackcloth and aſhes: they therefore ſhall be our iudges.

Vſe.

The reaſon proouing them iuſtly inexcuſable, followeth; *becauſe they knowing God, glorified him not as God*: that is, they worſhipped him not with worſhip beſeeming his Deitie: nor were thankefull, (*viz.*) as they ſhould haue beene, for thoſe many bleſſings the LORD bleſſed them withall;

withall; doing good vnto them, giuing them raine from heauen and fruitfull seasons, filling their hearts with foode and gladnesse[a], and by the creatures reuealing himselfe vnto them.

a Act. 14. 17.

Obser. Such an excuseleſſe ſinne is vnthankefulneſſe and vniuſt detainment of Gods due glorie from him; it being the onely tribute the Lord expects from vs for all his mercies that he hath done vnto vs: *Pſal.* 116. 12. 13.

Vſe. And let it be our admonition to take heede of this ſinne of vnthankefulneſſe: much more abundant hath GOD beene in his mercy towards vs, eſpecially in bleſſing vs in ſpirituall things in Chriſt Ieſus; our vnthankefulneſſe ſhall be more hainous and inexcuſable then that of the Gentiles. Reaſons ſtirring vp to thankefulneſſe: firſt, no ſeruice ſo much pleaſeth as thankefulneſſe; neither is any thing accepted but what comes from vs in the name and nature of thankeſgiuing[b]: ſecondly, as thankefulneſſe cauſeth continuance and encreaſe of bleſſings; ſo vnthankefulneſſe iuſtly procures a depriuall. See *Iſa.* 5. *& alibi.*

b Pſal. 50.

Obſer. Againe here note, that it is not enough to worſhip God, except we giue him ſuch worſhip as is ſeemely for his Deitie; which *Paul* cals glorifying God as God. And if any ſhall aske what this meete worſhip is here ſpoken of? it is when God is worſhipped according to his will; ſecondly, with worſhip agreeable to his nature, (*viz.*) ſpirituall.

Vſe. And how friuolous that carnall ceremonious ſeruice performed by ignorant ſuperſtitious hypocrites is, the ſpirit of GOD euery where teſtifies: *Mat.* 15. 9. *Col.* 2. after the deuiſes and traditions of men. What is it to build a temple? to erect an altar? to giue ſacrifice if it were of thouſands of Rammes, and euen of ten thouſand riuers of oyle? as if the Lord that made heauen and earth dwelt in temples made with hands; or as if he had more pleaſure in ſacrifice then when his voice is obeyed; or cared for the lip-deuotion of an hypocrite, when his heart is farre from him. *Mat.* 15. *Iſa.* 29. *Mic.* 6.

But

But here marke that nature though it direct to worſhip God, yet cannot reach to the right and acceptable manner of his ſeruice: it is true that the moſt barbarous of the Gentiles performed ſome worſhip vnto God, and what they did in Religion they intended to his honour with great feruencie of deuotion. Yet knew not to worſhip him as God ſhould be worſhipped: they glorified him not as God, &c. and indeede how ſhould they, lacking the word to direct them? ſecondly, ignorant of that altar. *Heb.* 13. 15. by which all our gifts are ſanctified. *Obſer.*

And if there were nothing elſe, yet this would ſufficiently diſproue that compaſſionate errour of ſuch as teach that the Gentiles by light of nature were brought many of them to ſaluation. Now ſurely if by any meanes they obtained ſaluation it was by the worſhip they performed vnto God: for they were without Chriſt. *Epheſ.* 2. 12. And if they had any claime to ſaluation, it muſt needes be by the worſhip they performed vnto God: but how vaine that was, this place ſufficiently proues, agreeing neither with the will, nor with the nature of God. And though I deny not but many of them were ſaued, becauſe many of them had the knowledge of Chriſt, partly by conuerſing and traffique with the Iewes, partly by extraordinarie reuelations, as the Sibyllæ, prophecying of CHRISTS comming into the world; yet if we ſpeake of the multitude of them that neither knew nor worſhipped GOD otherwiſe then the creatures directed, what can wee thinke of them, but that they periſhed in their blindneſſe, *Act.* 14. *Vſe* 1.

And let it teach vs thankefulneſſe vnto the mercy of our gracious God, at whoſe commandement the myſterie holden ſo long from the Gentiles, is now opened and publiſhed among all Nations. *Vſe* 2.

The Antitheſis followeth: of three members: they became vaine, &c. had their minde darkened: were fooliſh, &c.

Touching the meaning of theſe words, by vanitie, vnderſtand friuolouſneſſe: and the word, διαλογισμῶν, tranſlated imaginations, may better be rendered diſcourſes, or reaſonings; ſuch as they made out of thoſe principles they had in their vnderſtanding.

The heart is put for the minde or vnderſtanding faculty; darkeneſſe ſignifies ignorance, &c. the reſt are plaine.

Obſer. Hence obſerue how friuolous, blind, and ſottiſh the minde of man is about the true worſhip of God, where it wants the word of God to giue light and direct it. Take the wiſeſt of blind Idolaters deuiſes, how ſottiſh will they be found, if they come to the touch-ſtone of true wiſedome? How marueilouſly did the heatheniſh wiſe, pleaſe themſelues in this and the like deuiſes? that becauſe God was inuiſible, and the people could not be brought to acknowledge him ſuch as he was, except they had ſomething viſible to helpe them, therefore forſooth they muſt haue images to ſhadow out the properties of God, that thereby they might conceiue ſomething of the Diuine nature. Againe, for as much as amongſt men ciuilitie and humilitie ſuffers not to preſſe into the preſence of a King, without the mediation of ſome of his Nobles and neereſt followers, therefore we muſt alſo come vnto God in our
Col. 2. 18. prayers, by interceſſion of Saints and Angels. Againe, becauſe we are often forgetfull of the Maieſtie of God, therefore a picture was requiſite to be our remembrancer, & *ſexcenta eiuſmodi*; vaine, fooliſh, ſottiſh deuiſes.

Vſe. And let it teach vs as in all things, ſo eſpecially in the worſhip of God to deny our owne carnall wiſedome, and
Rom. 8. 7. Mat. 15. 9. Col. 2. 23. Leuit. 10. 1. 2. cleaue preciſely to the word of God. How vnmeete is it that fleſhly wiſedome, which is an enemy vnto GOD ſhould be a framer of his worſhip? how vnprofitable is will-worſhip? yea how abhominable to adde or alter the leaſt circumſtance in the worſhip of God? And how ſoeuer there may be a ſhew of wiſedome in voluntarie religion. *Col.* 2. 23. yet being rightly weighed, all the deuiſes of men

men ſhall be found vaine, fooliſh; yea more then ſottiſh in the iudgement of God.

Againe, ſee here the condition of euery naturall mans vnderſtanding, till it be ſanctified by the ſpirit of God; all the diſcourſes thereof are nothing but vanitie, and ſootiſh foolerie. Compare *Epheſ.* 4. 18. *Obſer.*

And how ſottiſh that errour of Papiſts is: whereas they teach corruption originall to ſtay onely in the ſenſuall part of the ſoule, this place ſufficiently ſheweth: their reaſons are ſcarce worth recitall: Wee yeeld them that man by the fall loſt not vnderſtanding, or will ſimply, the faculties ſtill remained; but this we teach that the right vſe of them was loſt by the fall. The vnderſtanding is *natura, malè intelligens corrupta natura, benè gratia*, as *Bernard* ſometime ſpake of the will: and ſee what *Paul* ſpeakes of the naturall mans vnderſtanding, and how he exhorts to haue the very ſpirit of the minde renued, and then ſhall we ſee what to iudge of that *Regina Ratio*, and that ἡγεμονικὸν, ruling part of the ſoule, which Papiſts ſo much extoll and admire. 1 Cor. 2. 14. Epheſ. 4. 23.

Verſe 23. *For they turned the glory of the incorruptible God to the ſimilitude of the image of a corruptible man, and of birds, and foure-footed beaſts, and of creeping things.*

NOw followeth the euidence of their idolatrous folly: *they turned the glory of the incorruptible God, &c.* The Apoſtle ſeemes to allude to that place of the *Pſal.* 105. 20. *The glory of GOD*, vnderſtand the glorious Maieſtie of God himſelfe: which they are ſaid to turne or change, not that they were able to bring any alteration into the Deitie; but this is ſpoken, as *Chryſoſtome* ſaith, eyther according to their intendment,

and nature of the fact, as much as in them lay: or in reſpect of the euent, *quoad populum*, whom by this meanes they occaſioned to thinke God to be like vnto thoſe things, in whoſe image they did repreſent him.

Obſer. Where firſt obſerue: that the Gentiles themſelues intended their images moſt of them to repreſent the true God, Creatour and gouernour of the world. And howſoeuer they erred in *hypotheſi*, imagining that to be this true God, which was not; yet in *theſi* they erred not in reſpect of their intention. Sundry teſtimonies might be produced to this purpoſe out of Diuines, and Heathens.

Vſe. And the rather obſerue I this, becauſe Papiſts to defend their image reſemblances, and worſhip, often inſiſt on this; that the images condemned in Scripture, were ſuch onely as were made to repreſent falſe Gods, and things that were not: whereas a man that hath eyes to ſee, may eaſily perceiue, that the LORD forbids not onely images of falſe Gods, but images of himſelfe alſo, the true *Iehouah*. Compare theſe places. *Deut.* 4. 15. *Exod.* 32. 4. 5. *Iudg.* 17. 5. 13. *Pſal.* 40. 18. &c.

Now that wherein their folly chiefly appeared, was the diſproportion of the image to the thing thereby reſembled, God incorruptible, man corruptible; what poſſibilitie of reſemblance?

Obſer. Whence may be gathered a reaſon vnanſwerable againſt repreſentations of Gods maieſtie, by any image of creatures whatſoeuer: becauſe none of them can repreſent God ſo as he is in his nature or properties. And it is vſed often by the Prophets and other Diuines. *Iſa.* 40. 18. The Lord thus reaſons againſt the Images of the people. *I am omnipotent, infinite in eſſence, power, maieſtie, &c. to whom then will you liken me? Lactantius de orig. erroris, lib 2. cap. 2.* The Image of God that liues for euer, muſt be like him, liuing and ſenſible; and if *ſimulachrum* hath his name from likeneſſe, how can theſe images be thought like vnto God, ſeeing they haue neither ſenſe nor motion?

Now

Now if this be thought a good reaſon againſt images of the heathen, (*viz.*) the diſparitie, and diſproportion that muſt needs be betwixt God and all images of creatures made to repreſent him, why holds it not againſt images of Papiſts, made to repreſent the Trinitie, though not as liuely repreſentations of Diuine eſſence, yet as anologicall ſhadowes as it were of his properties, and actions?

They teach indeede, that there can be no image deuiſed by man liuely to repreſent God as he is; yet ſome analogicall reſemblances there may be to helpe vs in conceiuing the properties and actions of the Trinitie. But how vainely? for firſt, what is Gods eſſence but his properties? what his properties, but his eſſence? ſecondly, marke the reaſon of the Spirit of God here, and *Iſa.* 40. and you ſhall ſee the ground of it is this: what image ſoeuer doth not liuely repreſent the nature of GOD, that may not be made to repreſent GOD, but no image doth ſet forth GOD as he is: therefore may none be made to reſemble him. And where as they ſay, that Angels though inuiſible may be reſembled by an image: therefore God alſo though inuiſible. *Anſ.* Firſt, with M. *Zanchius* in *precept. ſecund.* that I like not the libertie Painters take to themſelues herein. Secondly, that there is manifeſt diſparitie betwixt the two: Angels being, though inuiſible, yet finite; God not inuiſible onely, but alſo infinite, and vnmeaſurable, as *Damaſcene* himſelfe ſpeakes, *de orthodoxa fide, lib.* 4. *cap.* 13. But more of this by and by.

In the meane time, marke the madneſſe of vaine man, when he once begins to corrupt himſelfe in this kinde; not contented to reſemble the incorruptible GOD in the image of a corruptible man, which was diſhonour enough to the Deitie, but proceedes to fowles, and beaſts, yea, to ſerpents and creeping things. The truth whereof appeares in the hiſtories of the heathen themſelues. The Egyptians eſpecially were mad in this kinde, erecting images of oxen, *Obſer.*

dogs, cats, rats, ſerpents, &c. as repreſentations of God, vpon this ground as the learned haue thought, becauſe that in reſpect of ſome benefits they receiued by theſe creatures, they apprehended them as inſtruments of Gods goodneſſe towardes them. See *Plutarch, de Iſid. & Oſir.*

Vſe. And let it teach vs to magnifie the name of God for his mercy, in that he hath hitherto preſerued vs from that extremitie of ſpirituall blindneſſe; and ſpecially be our caueat, how we begin to corrupt our ſelues, either in the apprehenſion, or worſhip of God: there is a ſteepe downefall in ſuch corruptions. See *Ier.* 10. 14.

Verſe 24. *Wherefore alſo God gaue them vp to their hearts luſtes, vnto vncleanneſſe, to defile their owne bodies betweene themſelues.*

NOw followeth the puniſhment of this ſinne. Wherein we are to conſider the puniſhment it ſelfe; which is corporall vncleanneſſe, and fornication: ſecondly, the manner of inflicting, gaue them vp: thirdly, the inflicter God.

Obſer. Where firſt obſerue, that ſinnes ſometimes haue the nature of puniſhments. See *Exod.* 9. 2 *Theſ.* 2. 1 *Reg.* 22. *Hoſ.* 4. 12. and this is confeſſed by all Diuines popiſh, and orthodoxall: the Scriptures alſo are pregnant for this purpoſe.

Vſe. And it may ſerue to arme vs againſt that Argument that hath often troubled many: (*viz.*) againſt the prouidence of God, and his care of the things of this life: drawne eſpecially from the preſent proſperitie of wicked and vngodly men; whom it pleaſeth the Lord to feede fat with the things of this life. Now if we would conſider, and well

well weigh the matter, we ſhould eaſily perceiue that they are not without their iudgement: for their very ſinnes and their lying in them, is as great a iudgement as may be inflicted in this life: to liue in drunkenneſſe, whoredome, &c. what puniſhment can be greater, ſeeing it defaceth Gods image: ſecondly, hardeneth the heart: thirdly, prepareth for deſtruction.

But ſee we the Author of this puniſhment, and the manner of inflicting it. The Author is God: *God gaue them vp.* See *Exod.* 10. 17. 2 *Theſ.* 2. Yet that we erre not, conſider we a little, how God inflicts it.

Anſ. Not by infuſing any new wickedneſſe into them. See *Iam.* 1. 13. but firſt, by denying, or withdrawing his grace, by which they might haue beene withholden from ſuch ſinnes: as *Gen.* 20. 6. which Diuines call ſpirituall deſertion. In which regard they make GOD in this caſe; *Cauſam remouentem prohibens*, of theſe ſinnes whereunto they ruſh, after their ſtay and hold-backe is remoued: ſecondly, by tradition or deliuering them vp to the power of Sathan, and head-ſtrong ſwinge of their owne corruptions. See 1 *Reg.* 22. 23. thirdly, which is accidentally onely, by giuing them meanes of reſtraint, which falling vpon a heart thus forſaken of God, become vnto them occaſions of greater violence in wickedneſſe; as the Law, *Rom.* 7. 8. As impediments caſt to hinder the current of a violent ſtreame rather increaſe the violence thereof, then any way ſtop the paſſage: fourthly, after ſuch abuſe of theſe meanes of reclaiming, by denying vnto them thoſe meanes of reſtraint. Read *Hoſ.* 4. 14.

Hence therefore it will eaſily follow, that there is ſome act of Gods will extended to the being of ſinne it ſelfe, in reſpect of the euent. Firſt, that God willeth that there be ſinne, though not *quà peccatum*; yet as a meanes to manifeſt his mercie in pardoning, iuſtice in puniſhing; and as the iuſt and operatiue permiſſion thereof in men is an act of God, as a iudge puniſhing ſome former tranſgreſſion

thereby. And why men ſhould now be ſo abhorrent from this doctrine ſo long ſince taught in the Church of God I ſee not: yea, the very idle permiſſion they talke of, implies as much: for what God permits, he wils to permit, and ſo wils to be.

Vſe 2. But let this be our warning, to beware of all plagues, of this ſpiritnall iudgement, of being giuen vp to our luſts: ſurely, except God ſhould preſently ſend vs downe to the place of our iniquitie, where is paine endleſſe, eaſeleſſe, and remedileſſe, a greater iudgement cannot befall vs.

And as we are fearefull of the iudgement: ſo eſpecially take we heed of the cauſes thereof, they are, firſt, vnthankfulneſſe for graces receiued: ſecondly, ill vſe of gifts beſtowed: thirdly, not profiting by meanes vouchſafed. Confer *Iſa.* 1. 5. *Heb.* 6. 8. *Ezech.* 24. 13.

Obſer. Neither is it to be omitted, that the Lord ordinarily puniſheth ſpirituall fornication with bodily vncleanneſſe: Confer *Hoſ.* 4. 12. as alſo we ſee at this day come to paſſe in the Church of Rome: wherein how ſuch vncleanneſſe hath beene practiſed, tolerated, yea defended, as leſſe euill then marriage copulation, which the LORD teacheth to be vndefiled, their bookes and practiſe ſufficiently witneſſe.

Obſer. But laſt of all, conſider here the nature of fornication, it is an vncleanneſſe which diſhonoureth the bodie. The bodie of man, it is in it ſelfe and by Diuine dignation, a moſt honourable creature; but is ſpoiled of all honour, by this beaſtly ſinne of whoredome. The honour of the bodie ſtands in foure things eſpecially; firſt, the health of it. *Col.* 2. 23. and indeed what ſenſible creature hath the world ſo full of comelineſſe and maieſtie as the bodie of man preſerued in health? And how this ſinne aboue others depriues it of this honour, *Salomon* teſtifyeth, *Prouerb.* 5. 9. 10. 11. and ordinarie experience teacheth; there being no ſinne that brings with it a more preſent blemiſhing of beautie, impayring of ſtrength, rotting of the marrow.

marrow. A ſecond honour of the bodie is to be a ſacrifice, holy, and acceptable vnto GOD. *Rom.* 12. 1. 2. A third to be a member of Chriſt. 1 *Cor.* 6. 15. A fourth to be a Temple for the holy Ghoſt to dwell in. 1 *Cor.* 6. 19. of all which high honours wee deprive our bodies, when wee giue them vp to this filthy vncleanneſſe.

Let vs therefore be exhorted as the Apoſtle exhorts vs, of all ſinnes to flye fornication: there is in this ſinne ſomething ſingular aboue others: whereas all other ſinnes are without the bodie, he that committeth fornication, ſinnes againſt his owne bodie: that is, whereas all other euen outward ſinnes, though the bodie be the inſtrument of them, yet is it not the obiect of them; in this a man ſinnes againſt his owne bodie, ſpoyling it of that excellent honour whereto GOD both in nature and grace hath aduanced it. Conſider if thou wilt, with what ſtrange, and incurable diſeaſes GOD hath in all times plagued this ſinne, pockes, dropſies, &c. and many others at the naming whereof many times wee tremble. And how many excellent perſonages both of men and women, renowned for beautie, and comely feature of bodie, (a worthy bleſſing of GOD) haſt thou ſeene vtterly diſfigured, and ſo quite deformed? that there hath not beene left the leaſt foote prints of what formerly appeared in them: flye fornication. *Vſe.* 1 Cor.6.18.

Verſ.

Verſ. 25. *Which turned the truth of God vnto a lie, and worſhipped and ſerued the creature, forſaking the Creator, which is bleſſed for euer.* Amen.

IN this Verſe, and thoſe that follow, is ſet downe a repetition of the Gentiles ſinne, with the amplification thereof; as alſo of the puniſhment with like amplification.

The ſinne is repeated in this 25. Verſe, in words ſomething different; for what before he called the turning of the incorruptible God into the ſimilitude of an image: he here cals the turning of Gods truth into a lie. The increaſe of their ſinne is that they worſhipped their creature paſſing by the Creator; where is annexed a ſhort, but pithie confutation of that fact, by a deſcription of God; who is bleſſed for euer.

Touching the meaning of the words, there is ſome difference amongſt interpreters; for my part I thinke with *Martyr* and others, that by the truth of God, we are here to vnderſtand the ſame, that before he called the glory of God, that is, the true eſſence of God; or the Deitie, as it is in truth: by the lie or falſhood nothing elſe, but the images made to repreſent him: ſo called often in the Prophets, becauſe they repreſent God falſely, and otherwiſe then he is in the truth of his nature. Confer *Ier.* 10. 10. 14.

Obſer. So is euery image of God falſhood, and no better then a lying repreſentation of the Deitie. Therefore called falſehood. *Ier.* 10. 14. and lying, *Iſa.* 44. 10. Neither will it ſuffice to ſay that the Prophets ſpeake of heatheniſh images, made to repreſent falſe Gods: for both the places ſhew that they ſpeake of Images that were made to repreſent the true God, and reaſon euinceth it from the qualitie and quantitie

Ier. 10. 14.

Ioh. 4. 24.
1 Tim. 6. 16.

quantitie of Diuine eſſence: being a ſpirit inuiſible, neuer ſeene by the eye of man, and of an infinite, vnmeaſurable, and incomprehenſible maieſtie. *Iſa.* 40. 12. 18.

Whence it will eaſily follow, that it is altogether vnlawfull, to purtrey God in an image; and let Papiſts ſay what they will, in defence of their audacious practiſe in this kinde, yet ſeeing the commandement of God, backt with ſuch reaſons as haue now beene mentioned, ſtands ſtill in force, they ſhall neuer be able to free themſelues of that crime of violating the Diuine maieſtie; ſo iuſtly in this regard imputed vnto them. Many prety ſhifts they haue deuiſed to keepe off from themſelues this imputation, and reaſons to iuſtifie their practiſe, but how vaine they are all, will appeare if we a little take view of them. Deut. 4. 15. 16. 17.

As firſt that the Scripture condemnes ſuch Images of God onely, as are made to expreſſe the perfect ſimilitude of the Diuine eſſence and nature; not ſuch as are deuiſed analogically onely, and by myſticall ſignification. *Anſ.* But it is apparant, that the Lord vtterly forbids all images, and likeneſſes, whether of perfect, or analogicall repreſentation: for marke the reaſon, *Deut.* 4. 15. 16. *You ſaw no image in the day when God ſpake vnto you in the mount:* no image eyther of perfect, or analogicall ſignification: therefore you ſhall make no image at all: and who can thinke that the calfe made by the Iſraelites, was any otherwiſe deuiſed, but as myſtically to repreſent ſome action, benefit, or propertie of God? and yet are they condemned as well for making, as for worſhipping the golden image.

But let vs conſider briefly their reaſons. Firſt, they ſay Angels that are ſpirits alſo and inuiſible, yet were lawfully pictured in the olde Teſtament. *Anſ.* Firſt, there was an expreſſe warrant giuen to *Moſes*, and *Salomon*, whereas they were expreſſely forbidden to make any image or repreſentation of the Lord: Secondly, grant that there may be ſome libertie taken herein (as what dare not Painters, and Poets?) yet how vnequall this reaſon is, appeares by that

that great inequalitie, and diſproportion betwixt Angels that are finite creatures, and God which is of infinite and incomprehenſible maieſtie.

And whereas they alledge, that the Lord hath appeared in viſible ſhapes. *Anſ.* Firſt, that they were not ſhapes of his eſſence, but pledges of his preſence; neither was it Gods purpoſe thereby to teach the people what an one he was in his nature or properties; but onely to teſtifie, and euidence that he was now preſent with them: Secondly, beſides that, how will they proue that it is lawfull for vs to picture God in thoſe images and ſhapes wherein he hath appeared vnto men?

Neither is their third reaſon though more plauſible, yet any whit more forcible: The Scripture they ſay attributes vnto God all the members of mans bodie: And why may we not reſemble him in a picture, as God hath as it were painted out himſelfe in the Scripture? *Anſ.* Though other anſwers be giuen by many; yet this is that I take ſureſt to reſt in; Gods will to the contrarie, and his flat prohibition, and that is anſwer ſufficient to all ſuch plauſible why-nots? made by the wiſedome of fleſh. What though the Lord deſcending to our capacitie thus pleaſe to ſpeake? ſhall we therefore preſume thus to picture? hauing ſo expreſſe prohibition, with a reaſon; *the voice was heard but no ſhape ſeene. Deut.* 4. 15. 16.

Their fourth reaſon is this; that man may be pictured, and his image drawne; therefore God alſo whoſe image man is; for the image of the image, is the image of the exemplar, and firſt patterne. *Anſ.* That man as he is the image of God cannot be pictured; for wherein is man an image of God? in the lineaments of his bodie? Let Papiſts leaue that dreame to the condemned Anthropomorphites. But he is the image of God, in regard he partakes analogically in holineſſe, and true righteouſneſſe, which though it ſpread it ſelfe ouer body and ſoule, yet cannot be ſeene otherwiſe then by effects in eyther. Eph. 4. 24.

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The laſt reaſon artificiall is drawne, from the many profits that ſuch images ſerue for: as inſtruction, remembrance, deuotion, reſtraining of wandering imaginations. *Anſ.* Where marke the quicknesſe of an Idolaters ſent, that hath ſmelt out ſo many great benefits of thoſe things, that the Lord thought, and taught to be vtterly vnprofitable. Hab. 2. 18. Iſa. 44. 9.

But for more particular anſwer to this argument, how will they euer be able to proue this, which muſt be the propoſition of their ſyllogiſme: that whatſoeuer may be a meane of inſtruction, admonition, deuotion, &c. may be vſed as helpes to theſe ends: when as God hath tyed vs to thoſe meanes onely which himſelfe hath ſanctified to this end: and hath giuen Chriſt to be the onely doctour of the Church, and hath prouided vs ſufficiently of meanes to theſe ends by the great Booke of the creatures, Booke of the Scriptures, viſible word of the Sacraments, inward teaching of his ſpirit: ſecondly, how was it that when theſe were ſuch excellent meanes of teaching, the LORD denied them to the Iewes? and how fals it, that the people ſet to ſchoole to theſe teachers are found moſt ignorant of Gods nature and will? thirdly, what teach they, but lying and falſhood? as lamentable experience ſheweth: what groſſe conceipts of the Deitie theſe Doctours haue filled our peoples mindes withall. And leſt they ſay this hath come to paſſe by defect of other teaching by their Miniſters. *Anſ.* That may well be in part; but yet ſuch groſſeneſſe comes principally from the image; and this alſo their inexpiable ſinne, that haue giuen them teachers no better then images; hauing no more of true paſtours, then their images haue of the Deitie. But enough of this popiſh deuiſe.

Secondly, come to our ſelues, and let vs be admoniſhed to take heede how in our very mindes we conceiue any likeneſſe, or image of God. It is true of this Law alſo, that it is ſpirituall, as *Rom.* 7. 14. and forbids not onely *Vſe.*

corporall,

corporall, but euen mentall reſemblances, or ſimilitudes of
Act. 17. 29. the God-head, conceiued by the minde; we may not ſo much as thinke God like to any thing that we ſee or can conceiue.

And the beſt way to conceiue God, is as an ancient Diuine well teacheth, *viâ negationis*, by way of negation. And he that can moſt abſtract God from likeneſſes, hath beſt learnt to conceiue God, ſuch as he is.

Proceed we now vnto the encreaſe of the Gentiles ſinne. *And worſhipped and ſerued the creature*, &c. This, though I know it may be verified of the Gentiles in reſpect of their idolatrous worſhip of the Sunne, Moone, &c. and other viſible creatures; yet I take it, is here to be vnderſtood of the worſhip giuen by them to their images.

To make way to the doctrine, this queſtion ſhall be propounded; whether the Gentiles gaue vnto their Images Diuine worſhip? or whether their worſhip had the terme in the images without reference to the prototypa, the things which their images repreſented. Papiſts gladly lay hold on the affirmatiue part, that they may put difference betwixt theirs and heatheniſh Idolatry committed with images. And this, they ſay is that worſhipping of an image, which the ſecond Commandement condemnes, namely, the worſhipping it as God.

Now for anſwer, know we that if we ſpeake of the rude multitude, whom God hath principally blinded, no doubt, but they many of them intended their worſhip to the images, wherein they thought ſome Deitie, and diuine power to dwell, and what maruell, that men ſhould grow ſo ſottiſh, when God giues vp to blindneſſe? *Iſa.* 44. 18. 19. 20. But for the learneder, and wiſer ſort of them, they knew well enough that they were no Gods, neither did their worſhip ſtay in the image, but was referred to the thing thereby repreſented, as *Auguſtine*, *Lactantius*, *Ambroſe*, and others ſhew; and as *Plutarch*, *de Iſide & Oſir.* and other of the Heathen profeſſed. *Auguſt.* in *Pſal.* 96.

thus

thus brings in an Heathen, ſpeaking for himſelfe: *I doe not worſhip that ſtone, or that image which is without ſenſe, but I adore that which I ſee, and ſerue him whom I ſee not, who is that? The inuiſible diuine power that is proſident of the Image.* Many ſuch teſtimonies might be produced.

Now if it be replyed, that the Scripture imputes vnto them this groſſeneſſe: *Anſ.* The Scripture ſpeakes generally, not of their intention, but of the euent, as amongſt other places that one, 1 *Cor.* 10. 20. ſufficiently euinceth. The things which the Gentiles offered, they offered not to God, but to Diuels; not that they intended their ſacrifices to the honour of Diuels, but becauſe this was indeed, in the euent, an honouring of Sathan, whoſe ſuggeſtions they rather followed then the will of God. So *Pſal.* 107. 19. the *Iſraelites* are ſaid to haue worſhipped the molten image, not that their intention reſted in the Image, as *Exodus* 32. 5. but becauſe all this worſhip intended to be conueyed vnto God by the image, fell backe vpon the image; God vtterly reiecting ſuch a worſhip from acceptance, which he had ſo oft forbidden by his precept.

Now this ſenſe ſtanding (as I ſee not how it diſagrees from the rule of faith, or is impertinent to the Text) affords this obſeruation.

That the worſhip intended to God by an image, is not the worſhip of God, but of the image. That indeed is honoured, but God diſhonoured, whoſe will is hereby altered, and his precept violated. Confer 1 *Cor.* 10. 20. *Exod.* 32. 4. 5. vnderſtand this, as before, not of the intention of the worſhipper, but of the euent. *Obſer.*

Here then are the Papiſts iuſtly charged with as groſſe Idolatry, as euer the Heathen practiſed; that worſhip images of God, and Saints, though not intentionally, yet in the euent with the worſhip due to God alone. *Vſe.*

Many large diſputes, and queries they haue concerning the kinde, and degree of worſhip that is due to holy images: ſome of them reſoluing foole wiſely, that images are

to

to be worſhipped with the ſame worſhip that is due to the preſident ; others, thinking that ſome thing too groſſe, concluding, that this is to be vnderſtood vnproperly, by way of concomitance onely. It were long to reckon vp all their fooleries in this kinde. Alas, that ſuch wits ſhould be ſo occupied? and that there were not ſome good *Ioſiah* amongſt them, by axes and hammers to put end to ſuch heatheniſh reaſonings. Read *Iſa.* 30. 22. and thou ſhalt ſee what honour is due to ſuch traſh. Their common excuſe is ſufficiently remoued by that which hath beene ſaid in the former queſtion.

Now for their worſhip of Images they haue theſe reaſons; firſt, that they are ſignes of holy things, and are for their relation to God to be worſhipped. *Anſ.* But I demand, by whoſe inſtitution come they to be ſignes of holy things, and what is the foundation of this relation? if by humane appointment onely, they will neuer be able to proue that man can giue to any thing ſuch a relation, or ordaine a ſigne, thus to ſignifie a holy thing, or to binde vs to ſuch reuerence of ſignes by man ordained. And for diuine inſtitution, which alone hath power to conſecrate ſignes to ſuch holy ſignifications, when they ſhall ſhew it vs out of the Scriptures, we will entertaine their images with that reuerent eſteeme, and regardfulneſſe in vſing, as is due to ſuch ordinances, but yet will euer be far from religious adoration of them.

Secondly, they affirme that God by images hath wrought miracles, thereby to procure honour vnto them. *Anſ.* Whether God wrought miracles to procure them honour, or the Diuell maruels to delude Idolaters, is hard for Papiſts to determine.

But firſt we anſwer, that they were *mira non miracula*, maruels not miracles many of them, that God permitted to be wrought, at or by them: ſtrange things perhaps many, that filled the poore people with wonderment, whilſt they knew not the cunning and power of Sathan.

Secondly,

Secondly, if miracles, yet not to procure them honour, but to proue our obedience, did the Lord permit them. See *Deut.* 13. 1. 2. 3. miracles are not alwayes ſeales of truth; but ſometimes trials of loyaltie.

Thirdly, they reaſon a *pari*, or *ſimili:* man is worthy of veneration, becauſe he is the image of God; therefore other images alſo becauſe they are images of Chriſt, or Saints, &c. *Anſ.* To this I anſwer; that images made by man to repreſent God, or his Chriſt, are but equiuocally called images of God and Chriſt. Indeed we honour man as the image of God with ciuill honour, becauſe GOD hath ſo commanded vs: ſecondly, and hath giuen to men venerable gifts of holineſſe, and righteouſneſſe, that make them honourable; and when they can ſhew eyther GOD to command worſhip of their images, or demonſtrate ſuch characters of Diuine excellencies in them as GOD hath placed in man, wee will alſo giue them their due reuerence.

Their fourth argument is, *à paribus in contrarijs.* Images are capable of infamie, and reproach, therefore alſo of honour, and worſhip; which argument ſome vtter thus, the contempt done to the image of God and his Chriſt redounds to God, and Chriſt: *Ergo*, the honour done to their images is done to them. *Anſ.* Our Diuines fitly anſwer that it followes not: neither are thoſe contraries *paria:* for it ſufficeth to the diſhonouring of GOD that there be an euill affection, or intention; but a good intention is not ſufficient to the honouring of GOD, except the meanes as well as the meaning be preſcribed of GOD.

Their other arguments are friuolous, and not worth the naming: for what is it to preſcribe in errour? And what though euill men haue oppugned images, and good men reuerenced them? for neither did the one oppugne, as they were euill; neither were the other good ſo farre as they defended them. That laſt argument from the infortunate end

of thoſe that haue oppoſed, and the happineſſe of thoſe that haue maintained them, hath an apparant miſtaking of no cauſe for a cauſe; for neither were theſe plagued for oppoſing, nor thoſe bleſſed for maintaining images.

Now I conclude this whole place with that ſaying of *Lactantius de origin: error. lib. 2. cap. 2.* where hauing at large diſputed againſt the folly of Image-making, and worſhip, he concludes: *Fooliſh men as they are, they conſider not nor vnderſtand, that if their images had ſenſe, or motion, they would of their owne accord worſhip men by whom they were poliſhed; which, had they not beene faſhioned and brought into ſhape by man, had ſtill beene either inculte and horrid ſtones, or vnſhapen and rude matter.*

Obſer. One other thing onely will I obſerue in this Text, and ſo proceed to that that followeth: And that is the ordinary connexion of theſe two ſinnes, the making, and worſhipping of an image. See *Pſal. 106. 19. &c.* partly through that bewitching which is in them when they are clad as it were with Diuine repreſentations: partly through Gods iuſt iudgement, giuing men ouer to blind dotage, becauſe of their firſt declining from his will.

Vſe. And it iuſtifieth the practiſe of Chriſtian Magiſtrates, that to preuent occaſions of Idolatrie, haue remoued them out of our Temples; I hope, neuer againe to be reſtored: many exclamations, and bitter inuectiues they haue heard from Idolatrous mouthes; but who knowes not but the Lord hath done them good for that euill? And how vnmeete ſuch contumelies are for them that cry out of vs, for lacke of loue to Chriſt, becauſe we cannot indure the Idolatrous abuſe of his image, when themſelues are drunken with the bloud of Saints, Gods liuely images, euery man may iudge. Loue to Chriſt is beſt euidenced, by loue to his ordinances, and his Saints, and by hatred of thoſe things which God profeſſeth to hate, amongſt which are eſpecially lying images.

But

But ſhall we heare their reaſons why they muſt be placed in our Temples; forſooth *Salomon* erected Cherubims in the Temple. *Anſ.* Yet placed he them out of the ſight of the people, in the holy of holies: ſecondly, had Gods ſpeciall warrant.

Secondly, they reaſon from conueniencie; what meeter places for holy images, then holy places? beſides that, they are an ornament to the Temple, and withall a meane to keepe our mindes from vaine by-thoughts, and wandering imaginations. *Anſ.*

To the firſt: if they were indeed holy by Gods ordinance it were ſomewhat: But now being but as they are mens deuiſes, and found in experience to be occaſions of Idolatrie, what more vnmeete place then the Temple for an Image? whereas the very reuerence of the place winnes it too much eſteeme with ſuperſtitious mindes.

To the ſecond: that Temples ſhould be decently kept, and moderately adorned, we deny not; but hold ſuch traſh the vnmeeteſt deckings: and as for images abuſed to Idolatrie, we iuſtly count them rather blemiſhes then ornaments to our Churches; and may truely ſay of them, as *Hezekias* of the like to the Leuites; carrie forth this filthineſſe out of the Sanctuarie. 2 *Par.* 29. 5.

To the third: that they are meanes rather to occaſion, then to preuent wanderings: the occupying of the outward ſenſe, is in experience the abalienation of the minde; which made the Lacedemonians permit no picture in their Senate houſe, leſt by beholding thereof, the minds of their Counſailors ſhould be diſtracted from the preſent conſultations. And I wiſh men for preuenting of wandering in prayers, firſt to labour for feeling of wants, which they ſhould haue ſupplyed. 1 *Reg.* 8. 38. Secondly, duely to conſider in whoſe preſence they ſtand. *Act.* 10. 33. theſe they ſhall finde better ſtayes from wandering, then all other ſelfe-deuiſed meanes whatſoeuer. I haue dwelt ſomething long in theſe controuerſies; but now proceed to that that followeth.

Which is God bleſſed for euer, Amen.] Theſe words, are diuerſly conſtrued with the former; ſome thus conceiue them, as importing the diſappointing of that inconuenience, to which the nature of theſe Idolatrous acts tended: as if he ſhould ſay, notwithſtanding, all this ſacriledge committed by theſe Idolatrous Gentiles, yet continued the Lord in his bleſſed and happie eſtate: and ſo it is a truth; that no impietie of man can really rob God of his honour, or impeach his bleſſedneſſe: And if any ſhall ſay, why doth he then complaine. *Anſ.* Becauſe he meaſures impietie according to the intention of the doer, and nature of the fact, not after the euent, which by his power he diſappoints.

Some thus vnderſtand them as a ſpeech of *Paules* zealous affection, occaſioned by mention of that diſhonour the Gentiles laboured to faſten on the Maieſtie of God.

I rather thinke that they are a ſhort reprehenſion of the Gentiles Idolatrie, as if he ſhould ſay, they worſhipped the creature, paſſing by the Creator: to whom alone all prayſes, and honour by iuſt right appertaineth, ſo *Iunius* interprets out of the *Syriake*: it would be too long, and perhaps impertinent, to inſiſt on that common place; this onely I wiſh, that hereto we may all heartily ſubſcribe, and ſay *Amen*, both in affection, and practiſe.

Verſ.

Verſ. 26. *For this cauſe God gaue them vp vnto vile affections: for euen their women did change the naturall vſe into that which is againſt nature.*

Verſ. 27. *And likewiſe alſo the men left the naturall vſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſſe, and receiued in themſelues ſuch recompence of their errour, as was meete.*

HEre now followeth the increaſe of their puniſhment ſpirituall; as they grew more and more corrupt in the worſhip of GOD: ſo by Gods iuſt iudgement, much more filthie in their conuerſation: changing the very courſe of nature in their vncleanneſſe. This foule abhominable filthineſſe was one of thoſe crying ſinnes of Sodome. See *Gen.* 19. 5. and is therefore of Diuines called Sodomie. How frequent the Gentiles were herein, who ſo reades their Poets, many of them, *Pæderaſtes*, and other Hiſtories of the Heathen, as *Suetonius* in *Nerone*, ſhall eaſily perceiue.

But hence let vs obſerue, how as man encreaſeth tranſgreſſion: ſo doth God vengeance; and it is true of iudgements temporall: *Leuiticus* 26. *per totum.* Spirituall, 2 *Tim.* 3. 13. *Pſal.* 69. 27. Eternall: *Mat.* 11. *Rom.* 2. 5. *Obſer.*

And let it be our warning, how we goe about to prouoke the eyes of the Lords glorie. It is a fearefull thing to fall into the hands of the liuing GOD: eſpecially when wee walke ſtubbornely againſt him, and refuſe to be reformed by his lighter corrections. *Leuit.* 26. 23. 24. *Vſe.* Heb. 10. 31.

Obser. Againe, see here the miserable condition of a man forsaken of GOD; with such a man, there is no stay, till he come to the extremitie of prophaneneſſe. See *Apoc.* 22. 11.

Iob 11. 12. And no maruell, since man in his nature is borne as a wilde asse colt, head-strong in wickedneſſe; but where GOD by grace pleaseth to restraine: what maruell then, the bridle removed, if we run headlong into all prophaneneſſe?

2 Tim. 2. 26. Ephes. 2. 2. Againe, what other thing can be hoped when a man is wholly giuen vp to the power of Sathan? our prouerbe is, He must needes goe that the Diuell driues; and what wickedneſſe will he make conſcience of, in whom the Prince of the world raigneth? such is the state of euery man forsaken of God.

Vſe. And let graceleſſe men here consider, how foolishly they promiſe themselues preſeruation from groſſe wickedneſſe. Tell them of *Cain*, *Iudas*, *Achitophels* vngodly liues, and discomfortable ends: I warrant you say they? And doe you thinke vs such wretches? It cals to minde the speech of *Hazael*; to whom when the Prophet weepingly foretolde with what mercileſſe crueltie he should vſe the people of GOD, not sparing the women with

2 Reg. 8. 12. 13. childe, nor the infants that hung on the breast: *Is thy ſeruant a dogge*, (sayth he) *that I ſhould doe this great thing? thinkeſt thou mee ſo beaſt-like ſauage, that I ſhould doe theſe things?* yet accordingly it fell out, GOD giuing him vp to the power of Sathan. Alas men know not the vicionſneſſe of their owne deceitfull hearts, that thus speake.

Secondly, me thinkes well weighing this fearefull estate, I cannot but pray GOD of all iudgements to keepe me from this; the giuing me ouer to mine owne hearts luſtes. If GOD ſhould giue me the option, to chooſe the torments of hell, with hope to recouer his gracious fauour, or thus vtterly forsake mee of his grace,

grace, and leaue mee to mine owne counſels; I would wiſh rather hell torments with expectation of deliuerance, then this giuing vp to the luſtes of mine owne heart.

Signes of this fearefull eſtate are theſe.

Firſt, when GOD curſeth the meanes of reformation vnto vs, ſo that we are not bettered by them. *Heb.6.8. Iſa.6.*

Secondly, hardneſſe of heart, when conſcience ceaſeth to doe her office, and that which accompanieth it, working wickednesſe with greedineſſe. Eph.4.18.19

Thirdly, when the Lord remoues, or denies meanes of reclaiming. *Hoſ.4.14.*

Fourthly, to walke in our owne counſels. *Pſal.81.12. Ezek.24.13.*

Whereas this giuing vp to theſe fearefull ſinnes, is called a iuſt recompence of their errour: it followeth that ſinnes haue ſometimes the nature of puniſhments. See *Annotat.* in *verſ.24.* Neither doth that which ſome obiect, any way impeach the truth. They ſay they are not painefull, therefore no puniſhments: For firſt, not feeling makes them ſo much the more grieuous; in regard that they are hereby kept from ſeeking remedie: Secondly, that they are not felt proceedes of the hardneſſe of their heart, as when a limme of the bodie is cut off, the member being firſt mortified by the Chirurgion: Thirdly, when God awakes their conſcience by his iudgements, they feele the horror thereof; or if they die ſenſeleſſe, yet followes their vnſpeakeable torture, weeping, wayling, and gnaſhing of teeth.

And whereas againe they ſay ſinnes are voluntarie, and therefore no puniſhments. *Anſ.* There are puniſhments voluntarie, which men greedily runne into: as *Saul* to his Sword, *Iudas* to the halter, &c.

The vſes, ſee *verſ.24.* this onely annexed; wee haue many that in reſpect of outward proſperitie, becauſe they

come in no misfortune like other men, blesse themselues in their courses, and thinke that their very irreligion, or superstition, pleaseth GOD; because the Lord so long forbeares inflicting of outward plagues; whereas notwithstanding, they are giuen vp to the most vile abhominations in life, whoredome, drunkennesse, couetousnesse, &c. which if they had eyes to see, are heauier plagues, then all those outward misfortunes that betide Gods children. How fond is this argument? I am free from afflictions, therefore my wayes please GOD. Yea, how certaine is this inference? I thriue in wickednesse, therefore the Lord is angry with me. *Ezek.* 24. 13. And this; sinne dies in mee, therefore GOD loues mee; Sinne growes in mee, therefore I am none of his.

Verse 28. *For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.*

HEre yet followes another degree of this spirituall iudgement, with the cause of it; declaring also how equall this vengeance was, and how iustly inflicted; in the words obserue these things: first, the sinne, *they regarded not the knowledge of God*: secondly, the punishment, *giuing vp to a reprobate minde*: thirdly, the consequent of the punishment; *doing of things vncomely*; fulnesse of all vnrighteousnesse.

Obser. The sinne is, that *they regarded not to know God.* The word δοκιμάζειν, sometimes signifies to try, or examine; 1 *Thes.* 5. 21. sometimes to approue and allow, so here it imports a not allowing, or regarding, or making that pre-

precious account of the knowledge of God: a grieuous ſinne noted in men of deſperate impietie, *Iob* 21. 14. and the common ſinne of theſe times; wherein the LORD hath vouchſafed vs ſo plentifull meanes of knowledge of himſelfe, in the face of Ieſus Chriſt, by the Goſpell.

Signes of it: firſt, to deſpiſe the meanes: *Prouerb.* 1. *Ier.* 32. 33.

Secondly, not to preſerue it being attained, by all holy meanes, hearing, reading, meditation, conference, practiſe, prayer, &c.

Thirdly, wilfully to ſuppreſſe, and choake it in vs. *Rom.* 1. 18. 2 *Pet.* 3. 5.

Fourthly, to preferre other vaine ſpeculations of our owne, or other mens deuiſing, before what God reuealeth. *Rom.* 21. 22. Many other might be reckoned, but theſe ſufficiently conuince our people as guiltie of this ſinne. See we now the puniſhment; *God gaue them vp to a reprobate minde.* This reprobate minde ſome take actiuely, and thus interpret; a minde not ſo much reproued, as reprouing, or diſallowing things to be allowed; approuing things to be reproued: which though it may be implyed as a fruit of this reprobate minde, yet I take it, is not principally, and firſt here meant. And to my remembrance there is no vſe of theſe words δόκιμος and ἀδόκιμος, in this actiue ſenſe, in any Greeke authentike Authour.

This reprobate minde, I therefore interpret; a minde reiected, diſallowed, abhorred of GOD and good men; in reſpect of that blindneſſe, vanitie, impietie, peruerſeneſſe it abounds with all. Wee haue an Epithite in our Engliſh ſomething neare it; when we vſe to ſay of a man deſperately froward, and malicious; that he is a man of a diueliſh minde.

Such a minde hath in it theſe deteſtable fruits: firſt, a diſallowing of all that good is; approuing of all that is naught. *Iſa.* 5. 20. Secondly, an aboliſhment, or at leaſt a great decay

cay of thoſe naturall ſyntereſes, that is, principles of direction for Morall actions; which in ſome naturall men are meanes of much reſtraint from euill, prouoking to good duties. Thirdly, vncapableneſſe of all good vnderſtanding, and knowledge. See *Ier.* 4. 22.

Vſe. Which heauie iudgement, how is it euery where conſpicuous amongſt our people? GOD iuſtly giuing them vp to a reprobate minde, becauſe they regarded not to procure, preſerue, or rightly to vſe the knowledge of GOD vouchſafed vnto them.

Secondly, and let their harme teach vs to beware, the like ſinne of little eſteeming the knowledge of the moſt High: leſt when wee would know, God ſhut our eyes, that wee cannot ſee the things that concerne our peace. *Iſa.* 6. &c.

How many of our people, too late bewaile this; that they cannot now conceiue the plaineſt truths taught them in the plaineſt and moſt familiar manner. *Iſa.* 28. and cry out of themſelues for neglecting, and deſpiſing inſtruction; but all in vaine?

Obſer. I cannot here paſſe ouer this conſideration: how the pollution of ſinne admitted into the bodie, windes it ſelfe into the affections, and thence creepes into the very iudgement, and vnderſtanding, till it haue eaten out all ſoundneſſe of iudging and diſcerning betwixt good, and euill. Confer *Ier.* 24. 26. 28. Their bodies firſt defiled; then their affections ſubiugated: Now their very mindes forlorne of all iudgement, and iuſtly reiected of the Lord. Compare alſo 1 *Tim.* 1. 19. Adulterie how creepes it from the bodie to the affections bewitching them? *Hoſ.* 4. 6. How then blinds the iudgement; to thinke, and cenſure it but a tricke of youth? Drunkenneſſe, what an inward thirſt of the deſire workes it? and how eaſily inclines it to iudge it no worſe then fellowſhip, yea, ſo good as a point of manhood. *Iſa.* 5. 22.

And let it be our caueat, how we admit euen the leaſt of bodi-

bodily pollutions; leſt by GODS iudgement, our affections thereby be entangled, and our mindes darkened, our bodies they are part of Chriſts purchaſe. *1 Cor. 6.* ſhould be ſacrifices vnto GOD. *Rom.* 12. weapons to fight the LORDS battels againſt vnrighteouſneſſe. *Rom. 6.*

But how frequent libertiniſme is in this behalfe, we ſee in ordinarie experience; whiles men with an Epicharmus like proteſtation, take libertie to ſee, heare, practiſe bodily vncleanneſſe; and all with this pretenſe of a good heart, and cleane ſoule to God-ward. To ſee the impious fooleries of a Maſſe, many hold it expedient; and to be preſent at Idolatrous ſeruices, with reſeruation of conſcience to God, how frequent is it in our beyond-ſea Trauellers? little weigh they how ſpeedie a paſſage there is from the eye to the heart, and how ſoone our affections are bewitched with ſuch gariſh ſpectacles; and how God often puniſheth ſuch fond curioſitie with blindneſſe, and giuing vp to be enſnared.

Come we now to the conſequents of this iudgement: firſt, doing things not comely nor conuenient: ſecondly, fulneſſe of all iniquitie.

Καθῆκον implyes two things: τὸ δίκη: τὸ πρέπον: *Dutie*, and *Decorum*. And the meaning is, that they ran wilfully into the groſſeſt ſinnes, contrarie to all euen naturall Dutie, and Decorum; without regard to any thing that might beſeeme their age, ſexe, condition of life, &c. not that any ſinne agrees with Dutie or Decorum; but that euen corrupt nature, till it be infatuated and giuen ouer, hath care of ſome Decorum in tranſgreſſing; and holds ſome ſinnes, at leaſt in the manner of committing, diſgracefull, and deteſtable: As it is ſaid of *Scipio*, when a beautifull ſtrumpet was tendered him to abuſe himſelfe withall, *vellem, inquit, ſi non eſſem Imperator*: I would willingly, were it not vnſeemely for the great place I am in.

But

Obſer. But here ſee, what an horrible confuſion of all things flowes into the life, naturall iudgement, and conſcience, once extinguiſhed: ſo that euen common honeſtie, and modeſtie is neglected; and ſinnes euen to the corrupt nature deteſtable, are willingly practiſed. Compare *Epheſ.* 4. 18. 19. alſo *Rom.* 1. 26. 27.

Vſe. And let vs hence learne by all good meanes to cheriſh in vs that light both of nature and grace, that it pleaſeth God to ſet in vs, that this reprobate minde come not vpon vs.

Verſe 29. *Being full of all vnrighteouſneſſe, fornication, wickednesse, couetouſneſſe, maliciouſneſſe, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whiſperers.*

Verſe 30. *Backbiters, haters of God, doers of wrong, proud, boaſters, inuenters of euill things, diſobedient to parents, without vnderſtanding, conenant breakers, without naturall affection, ſuch as can neuer be appeaſed, mercileſſe.*

THe other conſequent, and fruit of a reprobate minde followeth; and that is, *fulneſſe of all vnrighteouſneſſe*; and euen an ouerflowing of vngodlineſſe.

Signes of this ſtate, fulneſſe of ſinne, and vacuitie of grace, theſe eminent in many of our people: firſt, when without any reluctation at all, we yeeld to ſuggeſtions of ſinne; for where there is any ſparke, or euen the leaſt ſeede of grace, there is a luſting againſt the motions of ſinne that are in our members: ſecondly, delight in doing euill: for grace diſallowes thoſe euils, to which violence of temptation, and corruption drawes. *Rom.* 7. 15. thirdly, an intermitted

Gal. 5. 17.

1 Iohn 3 9.

courſe

courſe of ſinning. 2 *Pet.* 2. 14. for where the ſeed of the ſpirit is, there cannot be exerciſed a trade of euill doing, Theſe things applyed, eaſily euidence this fearefull iudgement on many of our people.

Of all vnrighteouſneſſe: that is, of all manner of vnrighteouſneſſe, as *Luk.* 11. 42. Where the queſtion may be, whether in euery of the Gentiles all thoſe ſinnes raigned? *Anſ.* I take it no: if we ſpeake of the externall exerciſe of them: but here *Paul* ſpeakes of the Gentiles, as of one whole, and entire bodie; wherein though euery member were not tainted with euery vncleanneſſe, yet in the whole body all thoſe ſinnes were found, or ſecondly of the generalitie of them; or thirdly, euen of moſt particulars, amongſt whom, though there were ſome reſtrained from the externall practiſe of ſome vices, yet were the ſeedes of all in all vnmortified; no one as of conſcience abſtaining from any one iniquitie.

And this is the ſtate of euery man in his nature; no ſinne but raignes, howſoeuer want of occaſions, and grace reſtraining, keepe ſome from practiſe of ſome vnrighteouſneſſe.

Now the Apoſtle goeth on to declare this generall, by enumeration of ſundry particulars. And in the forefront is placed whoredome. It were a needleſſe labour, to giue inſtance of euery of theſe in the Gentiles: and would be too long to handle euery of them at large; yet a little will not be amiſſe for the better vnderſtanding of the nature of theſe vices. And that in this order; firſt, their deſcription ſhall be giuen: ſecondly, their diſtinction by degrees, or kindes: thirdly, their remedies: fourthly, reaſons of diſſwaſion.

Whoredome, or fornication largely taken, according to the commandement, is any whatſoeuer breach of Chaſtitie, and all that is contrary to that, which *Paul* calleth, the poſſeſſing of our veſſell in holineſſe and honour. 1 *Theſ.* 4. 4.

And

And may this be diſtinguiſhed by degrees: It is eyther
Mat. 5. 28. optatiue in the wiſh, or deſire of the heart, or occaſionall; whither may be referred laſciuious thoughts, geſtures, ſpectacles, ſpeeches, ſongs, dancings, &c. and that which in this kinde excelleth, being bandes to other mens luſts. Or practicall; in ſundry degrees, with a mans ſelfe which ſome call *Mollitiem.* 1 *Cor.* 6. 9. with others, of which are many degrees, firſt, ſimple fornication betwixt parties vnmarried, and vnbetrothed, eyther ſtrumpets, or virgins: ſecondly, Adulterie, where the marriage-bed is violated: thirdly, Inceſt, where the bands of conſanguinitie, or affinitie, are violated: fourthly, Luſt againſt nature; eyther where the courſe of nature, or the ſexe, or the kinde is altered. All of them ordinarie amongſt the Gentiles: and would GOD not too frequent amongſt Chriſtians.

Remedies. Firſt, to auoyde the cauſes and meanes; as idleneſſe, 2 *Sam.* 11. Company, *Gen.* 39. 10. *Pro.* 5. 8. Exceſſe of eating and drinking. *Pro.* 23. 31. 32. 33.

Secondly, to vſe the remedie ordained of God, marriage ſocietie. 1 *Cor.* 7. 2.

Thirdly, to delight in the loue of our yoke-fellow giuen vs of God, *Pro.* 5. 18. 19. 20.

Reaſons of diſſwaſion: Conſider, firſt, the odiouſneſſe of the ſinne being worſe then theft, *Pro.* 6. 31. 32. Secondly, againſt our bodie, 1 *Cor.* 6. 18. Thirdly, God hauing prouided ſo comfortable a remedie, *Heb.* 13. 4.

Secondly, weigh the dangerous effects, and conſequents; bringing iudgements on the body, conſuming the ſtrength, filling with rottenneſſe, *Pro.* 5. 11. on the goods a conſumption: *Iob* 31. 12. on the name a blemiſh neuer to be done away, *Pro.* 6. 33. Withdrawing the heart from God, *Hoſ.* 4. 11. hardly ſhaken off by repentance: *Eccl.* 7. 28. *Pro.* 22. 14. & 23. 27. 28. Hazarding to hell fire. 1 *Cor.* 6. 10. 11. *Heb.* 13. 4. *Apoc.* 21. 8.

Πορνία, This our Engliſh renders, wickedneſſe: which

I

I take is not here ſo fit; it being the purpoſe of the holy Ghoſt, to ſet downe a particular vice. I take it wee may not vnfitly tranſlate according to the *Etymon*, troubleſomeneſſe, or a deſire to procure trouble, and moleſtation to another. In which reſpect alſo it is giuen to Sathan, the troubler of the Saints of God; called often καὶ ἐξοχὴν, that troubleſome one, ὁ πονηρὸς. How full euery Congregation is of ſuch abſurd, and troubleſome men. 2 *Theſ.* 3. 2. euery painefull Miniſters experience witneſſeth.

Reaſons of diſſwaſion; firſt, it conformes to Sathan; ſecondly, croſſeth the very end of Creation, and the holy ordinance of Magiſtracie, 1 *Tim.* 2. 2. thirdly, cannot ſtand with grace to delight in it; prophecied of the Church of God, that all ſuch cruell, and barbarous affections ſhould be reformed in Gods children; and that in the mountaine of GODS holineſſe ſhould be peace. See *Iſa.* 11. 6. 7. 8. 9.

Πλεονεξία: We may thus deſcribe; an inordinate deſire of hauing more wealth then the Lord allots vs.

Inordinateneſſe of deſiring includes theſe things: firſt, prepoſterouſneſſe, when wealth is principally, and in the firſt place deſired. *Mat.* 6. 33. ſecondly, Irregularitie, when not ruled by the word of God, which teacheth to ſubmit our wils to Gods, to vſe meanes onely preſcribed, and to depend on God for the bleſſing: thirdly, ouer eagerneſſe of purſuing: fourthly, lacke of reuerence to the right end; ſupply of our owne, and others wants. *Epheſ.* 4. 28. promoting of Gods glorie.

The obiect is, *wealth*, 1 *Tim.* 6. 10. and more ſpecially, wealth in greater meaſure then God allots.

Now GODS allotment is thus to bee meaſured: firſt, by our owne neceſſities: ſecondly, the meanes affoorded.

Neceſſitie is alſo to be weighed: firſt, according to our perſons: ſecondly, according to our callings and ſtates of life.

Thoſe

Thoſe things are ſaid to be neceſſarie to our perſons, which are requiſite to the maintaining of the bodie, in health, ſtrength, cheerefulnes, for the better performing of our generall, and particular callings. And this alſo to bee weighed according to difference of perſons. Some mans complexion, and ſtate of bodie requires more then others; as in experience we ſee, the hardeſt, and courſeſt fare, by GODS bleſſing, preſerues ſome in fulneſſe of ſtrength, and perfection of health: others, in reſpect of greater tenderneſſe, not able to maintaine their bodies in honour, without better and more daintie prouiſion. See 1 *Tim.* 5. 23.

Neceſſarie in reſpect of our ſtates, and conditions of life thoſe things are ſaid to be, that our ſeuerall callings require for their performance, ſo that is but neceſſarie for a maſter of a familie, that is ſuperfluous for a lone man, but neceſſarie for a Magiſtrate, that is ſometimes ſuperfluous for a priuate man. So of a Miniſter, &c. in reſpect of thoſe duties the Lord requires of him, as hoſpitalitie: 1 *Tim.* 3. 2. attendance vnto reading, 1 *Tim.* 4. 16.

Yea, this may be extended as well to future as to preſent neceſſities. 1 *Tim.* 5. 8. 2 *Cor.* 12. 14.

The ſecond thing, whereby we may iudge of the Lords allotment, is the lawfull meanes that the Lord affoords, and offers vnto vs in the courſe of his prouidence; reaching vnto vs, as *Ioſeph* to *Beniamin*, a double portion, in reſpect of our brethren; which is lawfull for vs thankefully to accept and embrace. But whatſoeuer is more then theſe, fals iuſtly vnder the cenſure of couetouſneſſe.

Kindes of couetouſneſſe theſe: firſt, inordinate loue of riches: 1 *Tim.* 6. 10. and eſteeming of them aboue their value: the common couetouſneſſe of the poorer ſort, that carry ſo high an account of wealth, that they thinke them onely happie that haue it; themſelues miſerable, becauſe they want it.

Euidenced by theſe ſignes: firſt, diſcontentment at our preſent

preſent ſtate, *Heb.* 13. 5. whence thoſe ſpeeches why had not God made me rich, &c.

Remedies: Firſt labour to be perſwaded that thine owne ſtate is beſt for thee, as thou canſt not but iudge, if thou acknowledge GOD to be a Father vnto thee. *Mat.* 6. 32.

Secondly, to conſider thine owne ſmall or no deſeruings. *Gen.* 32. 10.

A ſecond ſigne of it: Enuie at the greater plentie of others, as we thinke, leſſe deſeruing then our ſelues.

Remedies. Firſt, to conſider, that it pleaſeth the Lord thus to diſpenſe his bleſſings; let not our eye be euill, becauſe his is good: he may doe with his owne what ſeemeth him good. *Mat.* 20. 15.

Secondly, to remember, that howſoeuer the Lord hath ſcanted thee in the things of this life, yet hath he giuen thee pledges of a better inheritance, denied vnto many wealthy. *Pro.* 29. 15.

Thirdly, view but how the wealth of a rich man is ſnare vnto him; withdrawing his heart from GOD, made inſtruments of crueltie, and iniuſtice; the ſeeds of which ſinnes are in thy boſome, and would perhaps bud forth in thee, were it not that the Lord depriueth thee of occaſions.

A third ſigne; a will, and ſetled purpoſe to be rich: 1 *Tim.* 6. 9. *Pro.* 28. 20. Whence followes all euils, noyſome, and pernicious luſtes *Ibid.* 1 *Tim.* 6. 9. 10. that drowne indeſtruction.

A ſecond kinde of Couetouſneſſe is, the greedie ſcraping together of the things of this life. And that eyther of neceſſaries or of ſuperfluities.

Of neceſſaries; for euen in ſeeking things neceſſary there may be couetouſneſſe: while they are ouer greedily purſued; and this alſo incident to the poorer ſort; then whom none more hauing.

Signes of it: firſt, neglecting the beſt duties for the things of this life.

Secondly, vſe of vngodly meanes for ſupply of wants.

See plentifull reaſons againſt it. *Mat.* 6. from *verſe* 19. to the end. See alſo the promiſe. *Heb.* 13. 5. 6.

Of ſuperfluities: which vnſatiable deſire the Lord euery where complaines of by his Prophets.

Remedies of it: firſt, ſee the inconueniences, ſuperabundance brings with it: diſquieting the minde: See *Eccl.* 5. 11. diſtracting from better cares; choaking the ſeed of the word. *Mat.* 13.

Secondly, conſider the vanitie, in two things: firſt, vncertaintie. 1 *Tim.* 6. 17. *Mat.* 6. 19. vnprofitableneſſe, and vnmaileableneſſe eyther to decline wrath, or procure ſaluation. *Luk.* 12. 15. 20. *Prouerbs* 11. 4. *Mat.* 16. 26.

Thirdly, weigh the large reckoning that is behinde, as *Luk.* 12. 48. hitherto alſo may that clauſe of the parable be applied.

The fourth, and beſt remedie, to make God in Chriſt thy portion; as *Paul*, *Phil.* 3. 8. 9. Confer *Col.* 3. 2.

A third ſort of couetouſneſſe there is, in the too neere keeping of that we haue gotten, we may terme it in the wiſe mans phraſe, ſparing more then is meete.

And it is of two ſorts; firſt of men that ſpare from their owne neceſſarie comfort; as *Salomon* complaines of ſuch. *Eccl.* 1. 2. Drudges to the world, ſlaues to their pelfe; not bereeming to themſelues a good meales meate; more homely in dyet, ruſtie, and ſordide in their attire, then the pooreſt ſnake, that hath nothing but his labour to maintaine himſelfe withall.

Another of them, that pamper their owne bellies with the daintieſt, cloath them with the moſt gorgeous; but ſpare not their very fragments to thoſe that neede. See *Luk.* 16. 19. &c.

To remedie this euill, good to conſider: firſt, that wee are but Stewards whom God hath entruſted with this plentie,

plentie, to diſtribute as the neceſſities of our brethren ſhall require.

Secondly, to behold the reward of beneficence; in this life, in our ſelues, and our poſteritie. *Pſal.* 37. 25. 26. in the life to come: *Luk.* 16. 9. *Mat.* 25. &c.

Thirdly, that wee ſhall leaue the things behinde vs. 1 *Tim.* 6. 7. the comfort of well vſing them may follow vs: *Apoc.* 14. 13. but it is certaine, ſaith the Apoſtle, we ſhall not carrie any of the things with vs.

I haue the longer inſiſted in this vice, becauſe I ſee it is one of the common ſinnes of the Land; in ſo much that the complaint of the Prophet: *Ier.* 6. 13. may iuſtly be taken vp of vs; from the leaſt of vs euen to the greateſt, euery one is giuen to couetouſneſſe; Prieſts, and Prophets, Princes, and People ſwolne with this incurable Dropſie: and inſatiable thirſt after the things of this life.

But proceede wee with more breuitie to thoſe that follow.

Kaxia: We reade *Malicious neſſe*; but that I take it is compriſed vnder enuie next following. And therefore I thinke it may better be rendered miſchieuouſneſſe. A hatefull diſpoſition of men to worke the ſpoile, and vtter ouerthrow one of another.

Now I cannot but obſerue, how the ſpirit of God hath coupled theſe two ſinnes together; *Couetouſneſſe*, and *Miſchieuouſneſſe*; perhaps purpoſely to intimate that they commonly meete in the ſame ſubiect, *Salomon Pro.* 1. 19. deſcribing the courſes of a Couetous man; thus expreſſeth them; ſuch are the wayes of a man greedie of gaine, he would take away the life from the owners thereof, and S. *Paul* makes it the roote of all euils. 1 *Tim.* 6, 10. It might be exemplified in *Achab*, and *Iudas*, if neede were; but very experience abundantly ſheweth, that the very mercies of the Couetous are too too cruell, not pittying wife, nor children, &c. ruinating whole families without compaſſion, as we ſee in the practiſe of greedie Vſurers, and Oppreſſors. *Obſer.*

Vse. And it may teach vs to flye these things, as *Paul* exhorts, 1 *Tim.* 6. 11. to looke vpon Couetousnesse, and beware of it. *Luk.* 12. 15. As for other reasons maine and many, so for the mischieuous practises it inclines vnto. No sinne so barbarous as Couetousnesse. And let vs beware how it gets grounds on vs. Sathan many times conueyes it into vs by holy pretenses; such as this; what a good man may doe in reliefe of the poore, defence of the truth, if greater abundance were present. And though I simply condemne not desire to encrease our state present, with such sincere reference and respect to those ends, and submission to Gods will; yet let vs beware how by such coulours, couloured Couetousnesse creepe vpon vs.

Sinceritie of such desires for such ends, may thus be discerned in our selues, and others; if there be a care to vse the little present, so as we pretend to vse the more desired. See *Luk.* 16. 10.

Vse. Secondly, againe it should warne vs, how we expose our selues to the cruell mercies of couetous worldlings. Many a couloured pretense thou shalt heare from such, how glad they are that they haue to pleasure vs in our need; and all but coulours for crueltie. See *Psal.* 10. 9. 10. as the cruell practise of vsurious men abundantly euery day witnesseth.

Now as touching this mischieuous disposition, *Paul* hath described it, *Rom.* 3. 16. and examples are plentifull amongst our selues; malice preuailing: for remedie consider.

First, the end of our Creation, as principally to glorifie our God, so also to be helpfull each to other, so that what the LORD said of Woman at her Creation, should be verified of euery man; to be helpes each to other. *Gen.* 2. 17. and the Lord for this end, hath knit vs together in a bond of mutuall necessitie, that conscience thereof might preuent this mischieuousnesse.

Secondly, the example of our heauenly Father, doing good

good to his very enemies, *Mat.* 5.45. that no man might make enmitie a colour for miſchiefe.

The next is *Enuie*, which may thus be deſcribed; diſcontentedneſſe at another mans good, and proſperous eſtate; and hath theſe three principall branches.

Firſt, griefe at the good things they enioy, whether temporall or ſpirituall. *Exempl. Cain, Gen.* 4.5. &c.

Remedies: firſt, for temporall things wherein others excell vs, or are equall with vs, to abate the ouer good conceipt we carry of them. A man that eſteemes them as *Salomon* did, *vanitie, and nothing but vanitie*, neuer enuies at another mans hauing of them.

Secondly, to place our affections on things, that may equally be enioyed, without impairing anies plentie: for this ſhall be found one cauſe of enuie, a conceipt that anothers hauing is cauſe of our want, or of hauing in leſſe meaſure then wee deſire. Thus is it not in heauenly riches.

Thirdly, to conſider the originall of this, as we iudge it, vnequall diſtribution, which is the will, and good pleaſure of God, that hath full power to doe with theſe things what himſelfe pleaſeth, *Mat.* 20. 15.

Fourthly, *Gal.* 5. *ver.* 26. To root out pride, and ouerweening conceit of our owne worth; I doome ſee you an humble man enuious, or an enuious man humble.

The ſecond branch is, reioycing at others euils, *Pro.* 17. 5. a barbarous vice; complained of often by the Prophet *Dauid.* See *Pſal.* 69. &c.

Remedies: firſt, conſider how odious it is in Gods ſight, often prouoking him to turne his wrath from the afflicted, to the triumpher, *Pro.* 24. 17. 18.

Secondly, ſee the contrary practiſe of the Saints. 2 *Sam.* 1. *Pſal.* 35. 15. And ſurely a man thus barbarouſly affected euidenceth ſufficiently his graceleſſe heart.

The third branch, is incommunication, *Inuidia Canina*: fitly to our Prouerbe, of the dog in the manger.

Remedies: firſt, conſider the end of all gifts beſtowed on thee; giuen they are or lent thee rather of God, for the good of others. 1 *Cor.* 12. 7.

Secondly, the practiſe of our heauenly Father, delighting in communicating himſelfe and his bleſſednesſe vnto vs.

To this might be added that other; deſire to haue all good things incloſed vnto our ſelues: See *Numb.* 11. 28. 29.

Other reaſons againſt enuie in generall; of all vices moſt vnprofitable: hauing in it none either profit, or pleaſure. The iuſteſt of all vices, ſaith an ancient Diuine; bringing with it his owne vengeance. See *Pro.* 14. 30. *Seneca* wiſheth them none other plague, but that they had eyes to ſee the good ſtate of all men.

Obſer. Next followeth *Murther*, an ordinary companion of enuie; therefore coupled together alſo, *Gal.* 5. 21. and how often meet they in one perſon? See *Gen.* 4. 5. 8. *Gen.* 37. 4. 11. 18. *Mat.* 27. 18. &c.

Vſe. And let it warne vs how we foſter this cockatrice egge in our boſomes.

Murther is the vnlawfull taking away of a mans life.

Vnlawfull: for there is a lawfull ſhedding of bloud, firſt *ex iuſtâ cauſâ*, when the offence deſerues death. *Gen.* 9. 6. *et alibi.* ſecondly, *ex ordinatâ poteſtate*: ſuch as the magiſtrate, ſouldiour, executioner hath: thirdly, *iuſto ordine*, by due proceeding, conuiction euer going before execution: fourthly, *Recto animo*: for euen a Magiſtrate inflicting death deſerued by iuſt proceeding, yet may be a murtherer, adiudging to death not *ex amore iuſtitiæ*; but *libidine vindictæ*. Theſe all concurring, make killing lawfull; any one wanting, layes crime of murther vpon vs.

Taking away of life: life is eyther naturall, or ſpirituall: here we haue to ſpeake of murther committed about life naturall.

From man. This clauſe added againſt the Manichees errour, that permitted not vnto men the ſlaying of beaſts for neceſſarie

neceſſarie vſe, no nor cutting of hearbs at length; becauſe they had life, againſt which. See *Gen.* 9. 3.

Now murther as it is referred to life naturall, may thus be diſtinguiſhed, according to the ſeuerall degrees, as alſo inſtruments or ſubiects of it.

One is committed in the heart by { *Anger.* / *Hatred.*

Anger is thus diſtinguiſhed by the learned; one is *ira per Zelum*, Anger riſing from diſcreet zeale; and is nothing elſe but an holy indignation at our owne, 2 *Cor.* 7. 11. or other mens ſinnes, *Exod.* 32. 19. this a gracious affection. Another *per vindictam*; flowing from, and tending to vniuſt reuenge; of which three ſorts: *Acuta*, ſharpe Anger, ſoone raiſed, ſoone calmed, *Amara*, bitter Anger, hardly, and not without ſome longer reſpite appeaſed: thirdly, *Grauis*; ſore Anger, not allayed without requitall, and retaliation of wrongs.

Againſt it are theſe reaſons: firſt, it is a note of folly, *Eccl.* 7. 11. ſecondly, hinders duties, *Iſa.* 1. 20. from performance: thirdly, marreth the beſt duties, and makes them vnacceptable, 1 *Tim.* 2. 8. 1 *Pet.* 2. 1. 2. &c.

From this Anger continued ariſeth another degree of murther in the heart, hatred of our brethren. See 1 *Ioh.* 3. 15.

A ſecond degree of murther is in the countenance and geſture, *Mat.* 5. 22. *Act.* 7. 34.

A third in the tongue, by { *Deriſion*, *Mat.* 5. 2 *Reg.* 6. / *Contumelious railing.* 2 *Sam.* 16. / *Malediction*, or *curſing.*

A fourth committed by the hand; which hath alſo ſeuerall degrees, according to the degrees of life Naturall, which are; firſt, chearefulneſſe of the heart. Examples. See *Ezech.* 13. 22. *Gen.* 27. 46. *Pro.* 17. 22.

Secondly, ſoundneſſe and perfection of the bodie; when euery member is maintained without hurt. Guiltie hereof, Ale-houſe ſouldiours; rigorous maſters, and parents, maiming

ming their ſeruants and children, or dulling their ſenſes by immoderate puniſhment.

Thirdly, health of bodie: thus by drunkenneſſe, &c. murther is committed; by too much afflicting; and macerating of the body by abſtinence, &c. to the impeaching of health.

Fourthly, that proceedeth to the ſeuering of the ſoule from the bodie, whether by omitting of duties of mercy, or by laying violent hands to depriue of life.

A ſinne odious and monſtrous in Nature: the Lord teſtifieth his deteſtation hereof: firſt, by miraculous diſcoueries: ſecondly, horrour of Conſcience, *Gen.*4. thirdly, ſpeciall vengeance; ſeldome die ſuch a drie death; fourthly, puniſhing whole Kingdomes where it is not puniſhed, *Numb.* 35. 33. and God grant the impunitie of this ſinne amongſt vs, draw not downe Gods fierce wrath vpon vs. See *Numb.* 35. 31. 32. 33.

Debate: that is vnlawfull ſtrife, and contention: and may be diſtinguiſhed by the obiect into Eccleſiaſticall, and ciuill. The firſt, which is about matters of Religion; eyther principall, or inferiour; of both ſorts whereof wee haue had, and ſtill haue lamentable experience in our owne Church: opening the mouthes of our aduerſaries to ſpeake euill, and occaſioning the weake to many diſtractions, and doubtfulneſſe of iudgement: whereof more hereafter.

Ciuill about the things of this life, eyther without law, or where law is made the inſtrument of our contentions. *1 Cor. 6.*

Cauſes whereof are: firſt, pride; *Pro.* 13. 10. *Phil.* 2. 3. whiles euery man makes an Idoll of himſelfe, and thinkes it his diſgrace, to paſſe by an iniurie, or to be the firſt that yeelds in a contention.

Secondly, ouer-precious account of the things of this life.

Remedies: firſt to roote out pride, *Phil.* 2. 3. ſecondly, to

to eſteeme of the things of this life no better then they deſerue: thirdly, to keepe vs within compaſſe of our owne callings, and diligent employment thereof, 1 *Theſ.* 4. 10. 11. fourthly, to contend where wee ought to contend: firſt, for God, and his truth, *Pſal.* 139. 21. *Iud.* 4. ſecondly, againſt our owne corruptions, *Rom.* 7. 1 *Cor.* 9. 27. thirdly, to excell in the graces of Gods ſpirit. 1 *Cor.* 14. 1. *Mat.* 11. 12.

Reaſons againſt it: firſt, voice of nature; man being borne the moſt peaceable of all creatures, without weapon eyther of offence, or defence: ſecondly, our neere coniunction in one brotherhood, *Gen.* 13. *Act.* 7. in one bodie, *Epheſ.* 4. 1 *Cor.* 12. thirdly, neceſſities each of others, 1. *Cor.* 12. fourthly, benefit of the contrarie. *Pſal.* 133. *per totum*: fiftly, ill originall, *Iam.* 3. ſixtly, ſcandall to the truth, 1 *Cor.* 6. ſeauenthly, propertie of aliens, *Rom.* 2.

Deceit: to ſay nothing of ſpirituall guile, hypocriſie in religion, becauſe impertinent to this place; that here ſpoken of is eyther more largely taken, for that which we may tearme double, or hollow-heartedneſſe, and diſſimulation; whereof reade *Ier.* 9. 4. 5. And is oppoſed to open heartedneſſe, and plaine dealing: or elſe more ſtrictly for that which is vſed in matters of contract; whether by the ſeller or buyer: by the ſeller eyther *circa ſpeciem*; when one thing is ſold for another, ſuppoſe lead for pewter; water for wine; or about the quantitie; whether in waight, number, or meaſure, *Leuit.* 19. 35. *Deut.* 25. 14. or about the qualitie, when bad for good, the defects concealed; with that prophane proteſtation, *caueat emptor*. beware the buyer.

By the buyer, when abuſing the ſimplicitie of the ſeller, he vilifies the thing bought beneath the worth, whereof ſee *Pro.* 20. 14.

Againſt all theſe the Scripture euery where plentifully dealeth, by ſhewing our neere coniunction, 1 *Theſ.* 4. 5.

certaintie

certaintie of Gods wrath, *Ibid. & Mic. 6. 11.* inſtabilitie of wealth ſo gotten, *Iob 20. 15.* And that *maxime* in nature euen corrupted; what thou wouldeſt not haue done to thee, that doe not thou to another.

Κακοηθίας, *Malignitie*; well rendered by our tranſlation after the ancient deſcription, taking all things in the worſer part.

Plutarch taxeth this vice in *Herodotus*, and withall excellently ſets out the nature of it in theſe acts, proceeding from this vitious habit: firſt, when a man relating any euill action of another, vſeth harder termes then the qualitie of the fact requireth.

Secondly, when a man intrudes himſelfe into mention of things faultie: which he might with better manners, and more honeſtie conceale.

Thirdly, when hauing iuſt occaſion to ſpeake of a mans due commendation he enuiouſly ſuppreſſeth it.

Fourthly, when things are doubtfull in themſelues, or in their report, to embrace the worſt.

Fiftly, when facts in their nature good, are depraued by ſuppoſall of ſiniſter, and bad intentions.

It is the oppoſite of that which we call *Candor*; inclining to interpret things doubtfull the better way.

Cauſes of it: firſt a vicious minde in the mans ſelfe that vſeth it, *Mat. 12. 34.*

Secondly, want of loue to the partie vndergoing our cenſure, *1 Cor. 13. 5.*

Thirdly, a fond conceit that another cannot haue that grace which our ſelues want.

Whiſperers, betwixt whiſpering, and back-biting theſe are two differences.

They differ: firſt, in *modo*: one being priuie, the other open defamation.

Secondly, in the extent of the end; a whiſperers end is to diſgrace to ſome one well conceited of vs, to the end to worke vs out of their beneuolent affection; a back-

biter

biter aymes at our generall diſgrace amongſt whomſoeuer.

Whiſpering then may this be deſcribed: priuie defamation of our brother to the end to diſſolue the bond of amitie, and worke variance betwixt men at one. See *Pſal.* 101. 5. *Pro.* 6. 19. & 26. 20. 22. theſe are the firebrands of contention. *Pro.* 16. 20. 22. and the very bane of ſocietie: riſe in all places: See examples, *Haman, Eſt.* 3. 8. *Doeg, &c.*

Remedies: firſt, an Angry countenance, *Pro.* 25. 23. ſecondly, baniſh them from your company, *Pſal.* 101. 3. 5. *Leuit.* 19. 16. thirdly, reueale their practiſe.

Backbiters.] Backbiting is a publique ſpeaking euill of our abſent brother, for the impayring of his credit. And is eyther in reſpect of good things, or in regard of euill.

That which is in good things hath three degrees: firſt, deprauing of a good action by ſuppoſing a ſiniſter intention.

Secondly, leſſening the graces, and commendable parts of others; to diminiſh our owne is humilitie; but to clip anothers due praiſe is enuie. See 2 *Cor.* 8. 1. 2. 3. 4. &c.

Thirdly, deniall of thoſe good things we know to be in another, loue willingly takes notice of the leaſt; and grace will hunt after occaſions to praiſe God in his gifts beſtowed on others.

In reſpect of euils; that alſo hath three branches: firſt, publiſhing their ſecret ſlips, which in charitie we ought to conceale, and that, eyther without all mention of their vertues; or elſe with commemoration of other their good parts, and pretenſe of ſorrow for their faults; in this or the like manner, a man of good parts, faire conditioned, kinde to his friend; it is pittie on him he hath his fault, ſomething couetous, &c.

Secondly, by increaſing, and making their euils worſe then

then they are, beames of motes, mountaines of molehils: humilitie aggrauates its owne ſinnes, to magnifie GODS mercie, 1 *Tim.* 1. 13. 14. 15. but charitie leſſeneth the ſinnes of others, by all circumſtances, *Act.* 3. 17.

Thirdly, by impoſing falſe crimes, properly called ſlander.

Reaſons againſt it: firſt, the detriment it brings is great, robbing a man of the chiefe treaſure, a good name, *Pro.* 22. 1. *Eccle.* 7. 3.

Secondly, ſcarcely admits any ſound reſtitution; crimes euen vniuſt euer leauing a skarre vpon our good name.

Θεοστυγεῖς. Our tranſlator, and generally all new Interpreters, render haters of God. The word hath a paſſiue termination; and ſignifies properly hated of God. Now though I diſlike not the iudgement of the new, knowing that words paſſiue are ſometimes actiuely vſed, as 2 *Pet.* 1. 3. And ſpecially conſidering that the Apoſtle here entendeth a Catalogue of the Gentiles ſinnes; yet it ſhall not be amiſſe to ſpeake in a word or two of the proper ſignification of the word.

Hated of God.] Gods hatred is of two ſorts, eternall before time including theſe two acts: firſt, a purpoſe not to ſhew kindneſſe: ſecondly, a deſigning to euill, *Rom.* 9. 11. Temporall in time; and is nothing but the diſlike, and deteſtation of men in reſpect of their ſinnes. Euidenced by theſe ſignes: firſt, deniall of ſauing grace and meanes thereof.

Or ſecondly, not bleſſing meanes vnto them: *Iſa.* 6. Thirdly, depriuall euen of common graces, permitting to the power of Sathan, and ſeruing of a mans owne corrupt heart. Fourthly, inflicting of temporall plagues, as curſes, and beginnings of eternall woe after to be inflicted.

Taking it actiuely, it implyes that hatred that men carrie

carrie to the Diuine Maieſtie, where ſchoole men vſually queſtion, whether it be poſſible for a man to hate God, that is the chiefe good, and that hath in him all amiable excellencies. To which their anſwer is, that God apprehended in his eſſence, or immanent actions, or gracious properties is not hated of any. But apprehended as a iudge, and auenger of diſobedience ſo hee is hated of prophane vngodly men.

Signes of it beſt aſſigned by the contrarie tokens of loue; for it is true he that is not with God, is againſt him; he that loues him not, hates him.

Firſt, not to loue his preſence, either in the heart by his ſpirit, or in the congregation by his word, or in his comming to iudgement.

Secondly, to abhorre cogitation and thought of God, *Pſal.* 10.

Thirdly, to hate the friends of God, that is, thoſe that loue him.

Υ'βριςας: that is, contumeliouſly, or inſolently iniurious. Vnto this head may bee referred all wrongs done to our goods, good name, perſons. But briefely it ſhall ſuffice to ſpeake of the ſeuerall kinds, and manners of doing wrong, which though they may be applied to all kinde of wrongs, yet ſhew themſelues eſpecially in wrongs done in reſpect of temporall goods. And this is done principally three wayes. Firſt, by detayning of dues: *Prou.* 3.27. Compare *Iames* 5.4. where it is amplified by a circumſtance of the perſons to whom it is done, and made in that caſe a crying ſinne. See alſo *Pſal.* 37.21.

Secondly, by exaction of that is not due. Example ſee 1 *Sam. cap.* 2. *verſ.* 13, 14. &c. as in fees at this day, as for bare forbearing of money, or wares: ſo ſelling time.

Thirdly, by violent rapine, or taking away, what is another mans. See *Mic.* 2.2. God is an auenger of all ſuch things, 1 *Theſ.* 4.5.

Υ'πε-

Υπερήφανος. *Proud.*] Pride may be thus briefely described: the inordinate loue, and admiration of our owne supposed, or reall excellencies.

And bewrayes it selfe by these euidences: first, presumptuous aduenturing things beyond our measure, and compasse, *Rom.* 12. 3.

Secondly, a disdaine and contempt of others in comparison of our selues, 1 *Cor.* 8. 1. 2.

Thirdly, discontentment at other mens aduancement aboue our selues, *Est.* 5. 13.

Fourthly, griefe at our owne little respect, and esteeme amongst men, *Est.* 3. 5. & 5. 9.

Fiftly, gate, gesture, lookes, apparell, &c. euidence it. See *Isa.* 3. 16.

Sixtly, περιαυτολογία; loue to be talking of our owne good things; which *Paul* cals boasting, &c. Let another man praise thee saith *Salomon*, not thy selfe, *Pro.* 27. 2.

Seauenthly, *Ambition*; hunting after honour, and the like, 3 *Ioh.* 9.

Remedies of it: first, we haue nothing but what wee haue receiued, 1 *Cor.* 4. 7. and that not of merit but of free grace. *Rom.* 11. 35. 1 *Cor.* 15. 10.

Secondly, labour to be acquainted with thine owne imperfections, and specially with thy sinnes.

Thirdly, God crosseth the attempts of the proud, 1 *Pet.* 5. 5. 6. and purposely sets himselfe to hinder affected exaltation. Honour saith one is like your shadow; the more you runne after it, the faster it runnes from you: like the Crocodile, *insequentes fugit, fugientes persequitur.*

Fourthly, it disgraceth all graces; as humilitie adornes them, &c.

Boasters. Boasting the daughter of Pride. It is of two sorts: one for necessarie defence; the other of vaine ostentation. For necessarie defence not vnlawfull; vsed by the Apostle, 2 *Cor.* 11. & 10. his owne good name and edification of the Church, requiring a modest commemoration of his

his owne good parts, and deſerued reſpect with the Church of God. Yet withall obſerue in this boaſting, Apoſtolique modeſtie and humilitie: firſt he comes not to it but as it were conſtrained: 2 *Cor.* 12. 11. Secondly, in things of the greateſt admiration, ſpeakes of himſelfe in the third perſon 2 *Cor.* 12. 2. 3. Thirdly, chooſeth his infirmities: that is, afflictions to boaſt of: *verſ.* 9. Fourthly, acknowledgeth his owne weakeneſſe, and magnifieth the grace of GOD, *verſ.* 7. 8. 9.

There is another kinde of boaſting, which is for vaine oſtentation, and this is that the Apoſtle here noteth: ſundry ſorts of it might be reckoned vp; theſe two ſhall ſuffice as the principall, firſt, of our good things that we haue, or haue done, to the end that wee may ſeeme ſome great men amongſt our brethren, when we thinke all loſt that others know not. See *Math.* 6. if we giue almes, the trumpet muſt ſound it out, &c. as if our beſt deedes were more then dutie; but ſuch ſaith Chriſt, haue their reward.

Another is of our euils, or ſinnes: as *Ier.* 11. 15. *Pro.* 2. 14. to which degree of wickedneſſe I know not what can be added. *Bernard*, or he, whoſoeuer was Author of that Treatiſe *de Conſcientiâ* vnder his name, hath excellently expreſſed the degrees of ſinning: firſt, when a man that hath beene accuſtomed to well-doing, any thing grieuouſly ſinneth, the burthen thereof ſeemes to be intolerable vnto him, that he ſeemes euen to goe downe to hell aliue; in a little proceſſe of time of importable, it is made but heauie; of heauie, it becomes light; of lightſome, delightſome; of delightſome, deſireable; of deſireable, cuſtomary; of cuſtomary, excuſable; of excuſable, defenſible; of defenſible, matter of boaſting; to this height can nothing be added. Nothing, ſaith *Bernard*, ſo much exaſperateth the maieſtie of that dreadfull Iudge as to ſinne, and ſecurely to ſinne, and to boaſt of vices as if they were vertues. And yet how frequent examples hereof are euery where occurrent? The Adulterer numbers vp the tale of his ſtrum-

pets,

pets, or virgins, with whom he hath defiled himſelfe; the drunkard his dozens, and how many he hath drunke vnder the Table. Shameleſſe wretches, glorying in their ſhame, *Phil.* 3. 19. *Should not the Lord be auenged of ſuch people? Ier.* 5. *their end is damnation. Phil.* 3. 19.

Inuenters of euill things: whether wee referre this to euils of paine, or euils of ſinne, we may finde examples thereof in heathen: I would they were not alſo amongſt Chriſtians.

Phalaris propounded a reward to him, that could deuiſe a new kinde of torment; and what exquiſite torments the ten bloudie perſecuting Emperours deuiſed for poore Chriſtians, ſtories record, and we tremble at reading: yet this I dare ſay, they neuer went beyond Papiſts in bloudie deſignes, and inuentions; witneſſe if there were no other, their Spaniſh inquiſition, and tortures of their holy houſe. Let all ſuch monſters as delight in bloud, conſider the Lord is as wittie to reuenge crueltie, as they can be to deuiſe it. And that plague the Lord threatneth to diſobedience, ſhall ſurely light in the heauieſt meaſure vpon ſuch deuiſers of villanie, *Deut.* 28. 59. their plagues ſhall be wonderfull, and themſelues as ſignes and wonders amongſt men for their afflictions.

Referring it to euils of ſinne; we haue it exemplified in *Sardanapalus*, that fleſhly Epicure, that hauing ſurfetted of the pleaſures already in vſe, propounded a reward by a cryer to him that could inuent a new kinde of pleaſure. See alſo *Nero*, in *Sueton. cap.* 27. And how wittie our owne age hath beene this way, who can without griefe mention? Such ſtrange, and as they are prophanely tearmed, gentleman-like othes, by Ieſu, by Chriſt, as our forefathers neuer heard of: drinkings by the yard, by the dozens, healthes, kneeling vpon a dye, lying, &c. ſtranger deuiſes of ſinnes, then of faſhions in apparell. It were long to reckon vp the new trickes of coſenage, and conicatching, poling and racking, that no vigilancie of Magiſtrates, nor warineſſe of lawes

Sueton. in Neron. cap. 27.

lawes is able to preuent. We maruell at the ſtrangeneſſe of Gods iudgements in diſeaſes, and other kindes that bring our Phyſitians beſide their bookes; but let vs ceaſe to wonder at new plagues, while our ſelues are ſo wittie in deuiſing new ſinnes, ſo vtterly without vnderſtanding to doe well. *Ier.* 4. 22.

Diſobedience to parents.] Vnder this title of parents are compriſed all ſuch, as vnder God are Authours to vs of our being, or wel-being in Nature, Grace, or ciuill ſocietie. In Nature, as naturall parents that begat vs. In Grace, as Miniſters, by whom we are begotten a new through the Goſpell. In Ciuill Societie, as Magiſtrates, and Fathers of the Countrey. Here principally are intended Naturall, and Politicall Parents. Of diſobedience to Magiſtrates it will be fitteſt to handle when we come to *Cap.* 13. Now of that onely ſhewne to our naturall parents. The Lord euery where teſtifieth his deteſtation of it, appointing death in the old law, for him that obſtinately lined in it, *Deut.* 21. 18. 19. 20. 21. and as he hath graciouſly promiſed long life to the obedient. *Epheſ.* 6. 3. ſo hath he threatned contumely, and ſhamefull death to the obſtinate. *Pro.* 30. 17. as we reade the execution of this iudgement on *Abſolom*, *Adonijah*, *&c.* and let them feare all graceleſſe children from diſobedience.

Aσυνέτους: Without vnderſtanding.] This may not be ſo conceiued as if they were depriued of reaſon, or had vtterly loſt the faculty of vnderſtanding; but is to be referred principally to their ſottiſhneſſe in ſpirituall things, 1 *Cor.* 2. albeit alſo very naturall light in things concerning manners, was much eclipſed in the multitude: for the better ſort of them, many teſtimonies are extant of their vnderſtanding in the courſe of Nature, and ſome more then *rudera* of their wiſedome in ciuilitie, and matters Morall, and Politicall. But as for things concerning God and his worſhip, as ſottiſh almoſt as bruites, *Ier.* 10. 14. and their multitude blind in matters of manners, and common honeſtie.

Now this being without vnderſtanding in the things that concerne God, or men, as it was their ſinne: ſo alſo a fearefull iudgement vpon them, for their diſobedience, and neglect of cheriſhing the knowledge of God giuen them by light of Nature. And that which ordinarily followeth vpon neglect of obedience, and lying in ſinnes againſt conſcience, 1 *Tim.* 1. 19. ſuch a canker is vngodlineſſe, that it eates out knowledge, yea all euen capacitie of heauenly vnderſtanding. And how euident it is in our people. Compare what *Iſay* hath. *Cap.* 28. 9. 10. 13.

A'συνθέτους. *Couenant breakers.*] Some commendable examples there are of their conſcience to keepe couenants, eſpecially confirmed by oath: yea, though it were ſometimes with hazard of life, as that knowne inſtance of *Regulus* euidenceth.

Yet as frequent are records of their treacherous and perfidious dealing each with other: But which is our ſinne, and ſhame, nothing ſo thicke as thoſe of vnfaithfulneſſe amongſt Chriſtians; ſuch Eeles are many, that they finde holes to winde out of the moſt cautelous contracts for their beſt aduantage.

It were long to runne into this large field of complaints of vnfaithfulneſſe; a queſtion, or two onely ſhall be propounded, and ſo a paſſage to the next.

Qu. Are all couenants to be performed? *Anſ.* Not ſo; couenants of things vnlawfull are at no hand to be accompliſhed, the olde ſaying of vowes hath place herein. *In malis promiſſis reſcinde fidem, in turpi voto muta decretum.* Repent the making, but forbeare the performance; binde not two ſinnes together.

What if they be made with euill men? *Anſ.* Yet to be performed: *Joſuah* kept touch with the *Gibeonites*; and *Sauls* crueltie ſhowne on them, contrarie to couenant, brought a famine vpon the land of Iſrael, not expiable but by the death of his ſonnes, 2 *Sam.* 21. 1.

What if raſhly made and without due conſideration of cir-

circumſtances? *Anſ.* if the thing couenanted be lawfull, raſhneſſe muſt be repented: but the promiſe performed.

What if hinderance come by performance? *Anſ.* accept it as thy croſſe, and chaſtiſement from the Lord; but thinke not of change, *Pſal.* 15. 4.

ἀστοργους. *Without naturall affection.* στοργὰς; are thoſe germane affections of loue, that by inſtinct of nature we beare to thoſe in nature and bloud conioyned to vs; ſuch as are thoſe betwixt parents and children, brother and brother, &c. how theſe were extinguiſhed in the Gentiles, thoſe monſtrous bloudie ſacrifices of their ſonnes and daughters vnto their Idols, abundantly witneſſe, *Deut.* 12. 31.

And how euident footſteps of ſuch lacke of naturall affection towards children of our owne loynes, beſides that rigour of many parents in immoderate corrections, careleſneſſe of prouiſion for families, &c. thoſe often murthers of poore infants by ſtrumpets, teſtifie: beſides thoſe cruell perſecutions of children by parents, for truthes ſake, foretolde by our Sauiour, *Mat.* 10. 21. And that which at this day is magnified as a worke of perfection amongſt Papiſts, expoſing of children and families to beggarie, for I know not what pretended holy contemplations.

But here by the way may be obſerued the folly of Stoikes, commending vacuitie of affections, as a point of chiefe wiſedome, which the Lord condemnes as a fruit of a reprobate minde.

And for lawfulneſſe of affections; firſt, their impreſſion in Nature by the finger of GOD: ſecondly, the command they haue in the law. *Mat.* 22. 37. thirdly, their commendation regiſtred in the Scripture: 2 *Pet.* 2. 8. fourthly, their vſe in our Sauiour, *Heb.* 2. 17. ſufficiently witneſſeth. Indeede here is wiſedome, firſt, in applying them to their right obiects: ſecondly, in keeping them to their iuſt proportion, that they neither exceede, nor come ſhort of their meaſure: but to baniſh them out of man, is to baniſh man out of man, and to make him a ſtocke rather then a Stoike. Exod. 32.

The next vice followeth. *ἀσπόνδους*: Well rendered vnappeasable, such as whose malice admits no tearmes of truce, much lesse of heartie reconcilement. *Psal.* 120. 6. 7. And this graceleſſe diſpoſition of the heart, how is it now accounted a matter of greateſt wiſedome, and manhood? And a principle it is amongſt politicians, to keepe the coales of malice raked vp vnder the aſhes of a friendly countenance, which yet opportunitie, as bellowes, rekindles to ſuch a flame as often burnes to the deſtruction of him they hate: yea, ſuch monſters are there in this kinde, that thinke their children vnworthy to inherit their poſſeſſions, except they vow alſo to be heires of their malice, and to proſecute vnto death the reuengefull courſes ſet on foote by their predeceſſours. Yea, our people haue now learnt to diſtinguiſh betwixt forgiuing, and forgetting: forgiue they may, but neuer forget, as if he ſhould ſay, reſpite their malice till a fit opportunitie of reuenge. See *Gen.* 27. 41.

Now ſurely, if from any one vicious affection, wee may conclude a nullitie of grace, then chiefly from this: for as the experience of Gods loue in pardoning, enclines to an eaſie forgetfulneſſe of wrongs; ſo doth the continued proſecution of a reuengefull purpoſe, argue ſufficiently our little, or no feeling of Gods pardoning mercie.

Ἀνελεήμονας: Mercileſſe. Mercy hath in it two things: firſt, compaſſion, and a laying to heart the miſeries of others: ſecondly, an inclination to ſuccour, and relieue their miſeries: the want whereof is that here called mercileſnes.

Examples whereof we need not fetch from the heathen, our owne times abound with them: to heare the outcryes of poore widowes, and orphanes turned out of their houſe, and home, to the mercy of the mercileſſe world, by remorſeleſſe Landlords, diſpeopling whole towne-ſhips, and leauing no roome for the poore to inhabit, whoſe bowels that hath any ſparke eyther of grace, or good nature, yerne not? to ſee the poore periſh for hunger whiles not onely hired ſeruants, but euen dogges haue bread enough:

enough: what eye can behold without ſhowers of teares? And to conſider how in the dayes of dearth the mercileſſe rich men of this world, triumph, putting off all bowels of mercie with this, that it is a plague to the poore; whoſe heart rues not? Let all ſuch remember betimes whoſe mouth hath ſpoken it, that there ſhall be iudgement mercileſſe to ſuch as will ſhew no mercie, *Iam.* 2. 13.

Verſe 31. *Which men though they knew the law of GOD, how that they which commit ſuch things, are worthy of death, yet not onely doe the ſame, but alſo fauour them that doe them.*

AND thus much of the particular vices raigning among the Gentiles, wherein I thought good to inſiſt a little, becauſe they are rife euen amongſt our ſelues; but willingly haue I runne them ouer with more breuitie then was intended, leſt the volume ſhould grow too great.

There followeth now in the laſt verſe an amplification of the Gentiles ſinne, ſet out by an Antitheſis of things diuers; they knew, and yet did; ſecondly, a compariſon of vnequals; not onely did, but applauded, and tooke delight in others that did them.

Their knowledge is declared by the obiect; the law of God; ſecondly, by the meaſure; that the doers of ſuch things were worthy of death.

Obſer. Firſt here obſerue, that knowledge euer addes an aggraiating circumſtance to tranſgreſſion. *Ioh.* 9. 41. *If you were blind you ſhould haue no ſinne*; *Auguſtine* truely interprets, none in compariſon, not ſimply none. Confer *Iam.* 4. 17. *Luk.* 12. 47. *Ioh.* 15. 22. *Gal.* 4. 8. 9. &c. for from what fountaine can knowne ſinnes be imagined to proceede, but

eyther wilfull neglect, or prophane contempt of the lawgiuers authoritie?

Now it is ſtrange to thinke of the prophane inferences our people make from this ground: that ſeeing knowledge makes ſinne ſo haynous; therefore welcome ignorance. Fooliſh men that cannot diſtinguiſh betwixt *neſcire*, and *nolle ſcire*; betwixt ſimple ignorance, and wilfull refuſall of knowledge, the one ſomething leſſening ſinne and damnation; a poore comfort: the other doubling, yea trebling euery iniquitie. Implying, firſt, breach of dutie: ſecondly, ignorance of Gods will: thirdly, wilfull contempt of meanes to know.

Now I would theſe men would conſider, what a poore comfort it is for a man in hell to be tormented leſſe then others; when the leaſt degree of thoſe paines is intolerable. How miſerably ſhall a Sodomite comfort himſelfe in that day of iudgement, with thinking that a Capernaites caſe is worſe then his; when he is throwne downe amongſt the reprobate rabble, into that lake that burnes with fire and brimſtone for euer.

Such is the comfort of euery one that ſinnes but of ſimple ignorance; *Luk.* 12. 46. 47. he is beaten, though with fewer ſtripes; damned euerlaſtingly, though not ſo much tormented.

From them I paſſe with this aduiſe, that they ſtriue to auoyde all wretched extreames, and if it may be, labour for the meane amongſt them. Not to know is damnable ſimplicitie: to refuſe to know haynous impietie: to know and not to doe, intolerable obſtinacie. Well is it with them, that labour to know, and knowing endeauour to practiſe what they know.

Ioh. 13. 17.

Vſe. Let vs all to whom GOD hath vouchſafed knowledge of his will, adde to our knowledge conſcionable practiſe, a *Pet.* 1. 5. *Iob.* 13. 17. If we know Gods will, bleſſed are we if we doe it: if we know and doe it not, woe worth the time that euer we knew, not becauſe we know, but becauſe knowing,

knowing, we neglected to doe what we knew; and ſinned againſt our knowledge and conſcience.

But ſee we firſt the obiect of this knowledge, what is it that the Gentiles are ſaid to know? The law of God. It may be here queſtioned how this accords with *Pſal.* 137. verſ. 9. Where it is made the Iewes prerogatiue to haue the ſtatutes of God; and of the heathen ſaid, that they had not knowledge of Gods law. *Anſ.* The law of God according to a double manner of reuealing, is two-fold, written, vnwritten; the law of God written the Gentiles had not; but yet they knew ſome generals of thoſe things contained in the two Tables; God writing it in their hearts, *Rom.* 2. and reuealing to them ſo much thereof as might depriue them of excuſe, *Rom.* 1. 19.

This imperfect rule of life vouchſafed vnto the Gentiles, is commonly called the law of nature. Not for that it is borne with vs, or is propagated from *Adam*; who not onely weakened, but euen vtterly loſt the image of God, one chiefe part whereof conſiſted in knowledge, *Col.* 2. but becauſe this knowledge is vouchſafed vnto all by a generall influence of Gods grace, which is indeede as common as nature: and therefore called the law of nature.

Here therefore it ſhall not be amiſſe, once for all to ſhew what the law of nature is, and how it differs from the law written.

The law of nature, is that rule of pietie, and honeſtie, that the Lord hath written in the hearts of all men: whereby they know confuſedly, and in generall, what is good; what is euill; what to be done; what to be forborne.

It differs from the law written, not in ſubſtance; they being all one; but firſt, in the meaſure: ſecondly, in the manner, and meanes of reuelation: for what the written law reueales diſtinctly, and particularly; that the law of nature teacheth confuſedly onely, and in generall. Firſt, that God is to be worſhipped the law of nature reueales; but how to be worſhipped diſtinctly it reueales not: ſecondly,

the manner of reuealing is not all one: for the one had certaine, and immediate reuelation from God; and afterwards was deliuered by the ſame God in writing; the other was knowne onely by a generall light ſet in the ſoule in creation. *Iohn 1.9.*

Obſer. But hence it will eaſily follow; that the Gentiles euen before Chriſt had knowledge of the law of God. See *Rom.* 2.14,15. where *Paul* proues it, firſt, *à facto*; they did the things of the law: ſecondly, *à Conſcientiæ teſtimonio.* Confer alſo, *Acts* 14.17. and 17.27.

Vſe. And this ſufficeth to cleare God from ſhew of crueltie in their condemnation: though the body of them periſhed euerlaſtingly; for beſides that the Lord made them all righteous at the firſt, *Eccle.*7.31. hee alſo gaue them more knowledge of his will, then they had either will or conſcience to obey.

Hence alſo the collection is ſound, that the law of nature is the law of God, and that the tranſgreſſions of that law, are the tranſgreſſions of the law of God.

Wherein how farre they of *Rome* haue ingaged themſelues, thoſe many diſpenſations by them granted for murther, euen of the Lords annointed, for marriages within the degrees prohibited, &c. are abundant witneſſes. Things that heathen by light of nature deteſted are allowed by them as commendable, yea in ſome caſes meritorious, and worthy of canonization.

See wee now the meaſure of their knowledge. They knew the law of God: yea the penaltie due to tranſgreſſion thereof; that they which commit ſuch things are worthy of death.

Now for the meaning it may be queſtioned; whether the Gentiles knew that their ſinnes deſerued euerlaſting death? *Anſ.* As touching corporall death the lawes of *Draco* are recorded; which appointed death for euery tranſgreſſion leſſe, and greater: and being demanded the reaſon, why when all ſinnes were not equall, death was appointed equal-

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ly for all; his anſwere was, that he well knew that ſinnes were not all equall, yet knew that the leaſt deſerued death. But for eternall death it ſeemes more doubtfull, yet this is euident, that they knew another life, and death after this; as appeares both by their Eliſian fields, and their hel, which they write of; as alſo by the terrours of conſcience that they were filled withall, euen where humane lawes tooke no hold of them. And howſoeuer perhaps they thought with Papiſts, that euery ſinne deſerued not hell; yet for the groſſe acts of notorious ſinnes, it was their perſwaſion, that hell torments were due vnto them. See *Tully in Somnio Scipion.*

So that here we cannot but take notice of that more then heatheniſh ignorance ſtill in our people; whom though we can conuince euen of groſſeſt breaches of Gods law, yet can we not perſwade that by cõmitting thereof they are worthy of damnation. God they thinke is not ſo extreame, nor will deale ſo hardly: whom here I would exhort firſt, to take notice of what the very heathen were perſwaded of; ſecondly, to conſider the infiniteneſſe of that maieſtie, whoſe law they violate: thirdly, the ranſome paid for their ſinnes, Chriſts blood: fourthly, their owne feares where-with their conſciences are poſſeſſed, vpon the leaſt manifeſtation of Gods wrath, &c. *Vſe.*

Now here the Rhemiſts entreat vs to obſerue, in what ſenſe their Catholike Church teacheth ſome ſinnes to be mortall; ſome veniall: ſome mortall, becauſe all that doe them are worthy damnation; others veniall, that is to ſay, pardonable of their owne nature, and not worthy of damnation.

This expoſition we acknowledge to be theirs; and were it not for the expoſition, could eaſily allow the tearmes of diſtinction: we ſay alſo tha there are ſome ſinnes mortall, ſome veniall; but this wee enterpret as the Scripture teacheth, 1 *Iohn* 5. 16, 17, 18. of the euent, not of the naturall deſert. All ſinnes are veniall in the euent, except that againſt the

the holy Ghost. *Mat.* 12. all sinnes of the elect are veniall in the euent, because none are imputed vnto them vnto condemnation.

Not persecution, not blasphemie, not abiuring of Christ excepted; but yet the least deserues death, yea and to a man out of Christ brings death euerlasting: not idle words excepted, *Mat.* 12.36. Compare *Gal* 3.10. And here let mee entreat the reader to obserue, how well heathenisme, and Poperie accord, as in many other, so in this point also. For euen this was the opinion of the heathen, that haynous and grosse sinnes deserued death; but pettie sinnes, as of idle words, euill thoughts, &c. were pardonable of their owne nature, and not worthy of damnation.

Followeth now the Text, the second amplification of the Gentiles sinne, by comparison; they did not onely themselues commit them, which perhaps might bee imputed to infirmitie: but approued, yea applauded, and tooke delight in others that did them, which was desperate impietie.

Now my purpose is not to handle all those kinds of consenting to other mens sinnes, by applause, counsell, encouragement, instigation, abetting, &c. Which M. *Beza* well obserues to come vnder this tearme, συνευδοκῶν: but onely to propound what the Spirit of GOD here seemes principally to point at.

Obser. That simple committing of wickednesse is not so damnable, as is the applauding, and delight taking in the lewd behauiour of others. *Salomon*, *Prou.* 2.14. expressing the nature of a man desperately wicked, thus sets it forth: *They delight in doing euill*, and which is more, *delight in the frowardnesse of the wicked. Hos.* 4.8. the Prophet speaking of the lewd Priests in Israel, *they eate vp the sinnes of Gods people, and lift vp their minds at their iniquitie.* What it grieueth a good minister to see, that these long after, and reioyce in: to see and heare the vngracious behauiour of the vngodly in respect of that sweet they sucked from the sinnes of the people. And indeed it argues a heart set vpon wickednesse,

and

and taken vp with the pleaſures thereof, for a man to reioyce in the diſhonour of the name of GOD: as it is the nature of the child of God, to grieue at the ſinnes of himſelfe, and others, and no greater corraſiue to ſuch then that the law of God is broken. 2 *Pet.* 2. 8. *Pſal.* 119. 136. ſo there cannot be a ſurer euidence of a heart deſperately wicked, then to delight in the vngodly behauiour of another.

And let all ſuch as are this way guilty lay it to heart, wee haue a kinde of people amongſt vs, a crue of ſwaggerers, as they delight to bee tearmed; giuen to all exceſſe of ryot themſelues: and not content therewith, prouokers of others to fellowſhip in exceſſe; how glads it their hearts when they can draw another to drunkenneſſe? and what greater pleaſure to ſuch, then to ſee the beaſtly behauiour of thoſe, whom they haue with their owne coſt drawne into drunkenneſſe? woe and a heauie woe to ſuch ſaith *Habukkuk. Hab.* 2. 15, 16. It were ſtrange that amongſt the Rulers of Gods people, ſet vp for the terrour of the vngodly, there ſhould any be found, thus ioying at other mens vngodlineſſe: and yet who ſees not, but the Prophets complaint befits the time; they lift vp their mindes at the peoples iniquitie: and he the welcomeſt gueſt that brings ſacks to their mill; tydings of the peoples ſinnes to their courts: by which their portion is made fat; men liuing indeede by the ſinnes of the people. I might inſtance in ſundry other particulars, but that I feare I haue beene too long in this chapter.

This onely I will annexe for concluſion. That the ſinnes here imputed to the Gentiles, are ours alſo by naturall inclination. And as the Apoſtle when he hath reckoned ſundry groſſe, and abhominable ſinnes, applyes them thus to the *Corinthians*, ſuch were ſome of you, though now you be waſhed, ſanctified, iuſtified in the Lord Ieſus, and by the ſpirit of our God, 1 *Cor.* 6. 11. ſo may I ſay of vs all in nature; ſuch were all of vs by nature, howſoeuer now waſhed from them in the blood of Chriſt. *Tit.* 2. 3.

And

And let it euer teach vs to magnifie the grace of our God, that hath pulled vs out of that damnable estate, wherein we were borne, and once lined; and make vs ascribe our whole righteousnesse to the mercy of God in Christ Iesus our sweet Sauiour; by whom we haue beene deliuered from the power of darknes, and of children of wrath by nature, made children of grace by free adoption; and calling in him.

To the same God that hath so freely beloued vs, to Christ Iesus our blessed Sauiour, that hath paide the price of our sinnes; to his holy Spirit that hath purged vs from so vile corruption, be praise, and glory in all churches of the Saints for euer, and euer, *Amen.*

THE

The II. Chapter.

Verſ. 1. *Therefore thou art inexcuſable, O man, whoſoeuer thou art that condemneſt: for in that that thou condemneſt another, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things.*

TO make way to the opening of this Chapter, it ſhall not be amiſſe briefly to repeate the Apoſtles whole proiect. That which he driues at is this, that all both Iewes and Gentiles are tranſgreſſors of the law; and therefore cannot be iuſtified by the workes of the law. And as touching the Gentiles tranſgreſſion, he firſt proues it, ranging them into theſe two ranckes.

Firſt, of thoſe that were openly and outragiouſly breakers of the law of Nature; ſecondly, of ſuch as partooke not with them in theſe open enormious ſinnes; but rather condemned them, though themſelues in the meane time liued in the ſecret practiſe of them, at leaſt had the ſeedes of them all vnmortified in them; againſt the firſt ſort he hath dealt in the firſt Chapter, and here begins to conuince thoſe hypocriticall cenſurers of theſe ſinnes in others.

The paſſage to theſe hypocrites is by an inference out of a generall laid downe, verſ. 31. *cap.* 1. on this manner: ſeeing all thoſe that know the law of God, and commit things worthy of death, are ſubiect to condemnation; therefore thou alſo that iudgeſt others art inexcuſable: neither haſt any thing which thou canſt plead in Apologie for thy ſelfe, why the ſentence of condemnation due to others, ſhould not likewiſe paſſe on thee: the reaſon is annexed, verſ. 2. *for euen thou that iudgeſt others and condemneſt*

neſt them for tranſgreſſion of Gods law, doeſt thy ſelfe the ſame things for which thou condemneſt others: And howſoeuer by theſe ſhewes thou bleareſt the eyes of men, that cannot ſee nor iudge farther then the outward appearance, yet canſt thou not thinke to eſcape the iudgement of God, to whoſe eyes all things are naked, and vncouered, and that iudgeth not according to outward ſhewes, but according to the inward ſinceritie of the heart, and the truth of the inward parts.

The concluſion then of this place is this: that the very maſters of manners and chiefe controulers of other mens ſinnes, amongſt the Gentiles are inexcuſable before God, and liable to condemnation, *verſ.* 1. Reaſon proouing it, *verſ.* 2. in this forme, he that condemnes himſelfe is without Apologie before God, but thou hypocrite condemneſt thy ſelfe: *Ergo*, &c. If it be demanded how the Apoſtle ſhewes, euen by this, *that thou iudgeſt and condemneſt another for that whereof thy ſelfe art guiltie*: ſo that out of the ſame ground from which thou concludeſt another culpable of iudgement, thy ſelfe art withall ſhut vp vnder condemnation: *Example.* When a prinie Adulterer ſhall thus reaſon againſt another detected of whoredome: euery Adulterer is guiltie of wrath, thou art an Adulterer, *Ergo*, &c. is not the ſame inference ſtrong againſt the ſecret, as well as againſt the open Adulterer.

Obſer. But let vs now ſee what may here be obſerued: firſt, out of the courſe and bodie of the Text, we may obſerue, that in the very kingdome of Sathan, all are not of equall vicioufneſſe in outward practiſe: as amongſt the Gentiles, ſome not onely open committers of the greateſt enormities themſelues, but alſo applauders of them in others; other more modeſt in their ſinnes, burning perhaps with luſt, but yet forbearing the open exerciſe and execution thereof, and condemning the outrages of men more ſhameleſſe. In Iſrael ſome declaring their ſinnes as Sodome[a]; other digging deepe to hide their ſinnes, not from men onely but from God himſelfe[b], ſome ſacrificing vpon the tops of the moun-

a Iſa. 3. 9.

b Iſa. 29. 15.

mountaines [c]; other had their ſecret chambers of Imagerie, to practiſe their abhominations [d]: at this day not all alike ſhameleſſe in ſinning; ſome ciuilly honeſt and in reſpect of men vnrebukeable, and yet not purged from their filthineſſe: Reaſons whereof may be theſe: firſt, that in ſome men naturall knowledge and conſcience is more cleare then in others: ſecondly, God keepes ſome from occaſions: thirdly, God by generall grace reſtraines corruption in ſome, more then in others, *Gen.* 20. 6.

c Hoſ. 4. 13.
d Ezec. 8. 12.

Vſe. And it ſhewes how fondly many pleaſe themſelues in comparatiue righteouſneſſe; and the Phariſies, *Non ſum ſicut ceteri. I am not as other men, an adulterer, a drunkard, or extortioner.* Fooliſh men, as if wickedneſſe lay all in extreamities, or as if ciuilitie were righteouſneſſe in the ſight of God. But let all ſuch know, ciuilitie ſufficeth not to the kingdome of heauen [e], and a man may liue vnrebukeable in reſpect of men [f], and yet be for all that a childe of perdition.

e Mat. 5. 20.
f Phil. 3. 6.

Obſer. 2. Another thing here obſeruable is this: the vſuall meane by which an hypocrite climbes to reputation of righteouſneſſe amongſt men; not ſo much by reforming his owne life, as by ſeuere cenſuring and condemning others: this was the practiſe of thoſe grand hypocrites the Phariſies, the leaſt mote in their brothers life could not eſcape their cenſure; their owne beames, that is to ſay, groſſe ſinnes diſſembled. Very companying with ſinners cenſured in our Sauiour, as a point of higheſt prophaneneſſe, their owne notorious oppreſſion, crueltie, repealing of Gods lawes by themſelues, winked at. The Donatiſts in *Auſtins* dayes tooke vpon them to cenſure the leaſt blemiſhes in other Churches, their owne in the meane time not onely practiſing, but euen defending groſſe corruptions.

g Mat. 7. 3.

Vſe. And at this day, how vſuall with men of corrupt minds, deſtitute of the truth to riſe by this ladder? ſuch narrow prying into the liues of others, gladſome entertayning of reports of other mens ſlips, headie doomes paſſed vpon o-

ther

ther mens infirmities; muſt not a man needes ſay of ſuch, ſure Saints themſelues, that thus rigorouſly cenſure the corruptions of others? Saints ſure, or elſe diueliſh hypocrites. I paſſe from this point with that aduiſe of the Apoſtle: Gal. 6. 4. *Let euery man proue his owne worke, ſo ſhall he haue reioycing in himſelfe not in another.*

Obſer. 3. Thirdly, let vs here conſider, how dangerous a thing it is, to condemne that ſinne in another, which wee practiſe our ſelues: as to ſentence another man to hell for Adultery, Couetouſneſſe, &c. and yet haue our owne hearts burning with luſt, exerciſed with couetouſneſſe[i], ſurely, ſuch are their owne iudges, and as it were the Lords mouth, damning their owne ſoules to the pit of hell. Neither is this to be vnderſtood of priuate men only, but euen of men in publique place, as Magiſtrates and Miniſters; when a Magiſtrate ſhall cenſure a poore pilferer to death, that hath ſtolne perhaps to ſatisfie his owne ſoule[k], himſelfe in the meane time liuing in extortion, and briberie, what doth he but adiudge himſelfe to death euerlaſting? when a Miniſter ſhall out of the pulpit denounce Gods iudgement againſt whoredome, drunkenneſſe, &c. and himſelfe be as the Prieſts of Iſraell, a man giuen to wine, and ſtrange fleſh, redounds not that ſentence vpon his owne ſoule?

i 2 Pet. 2. 14.

k Pro. 6. 30.

Vſe. Wherefore let vs be admoniſhed that by calling, or vſurpation, haue to deale with the ſinnes of others, firſt, to plucke the beame out of our owne eye[l]: the heathen could thus aduiſe, that a man that would be an accuſer and cenſurer of other mens diſhoneſtie, ſhould firſt ſift and purge his owne heart, from what hee meant to blame in another.

l Mat. 7. 5.

And as the reaſon here giuen is forcible, ſo are there other in Scripture very effectuall: as firſt, that a guiltie conſcience hinders the right and couragious exerciſe of admonition and correction: and it was not for nothing, that *Iethro* requiring courage in Magiſtrates, requires alſo that they be ſuch as feare GOD, and carefull to depart from euill[m],

euill[m], and the LORD before he ſends *Iſay* to denounce iudgements againſt the Iſraelites, firſt purgeth him from his owne ſinnes[n]; becauſe indeed, he can neuer as he ought, reproue or correct that in another, whereof himſelfe is guiltie[o]. How often doth a lewd Miniſter meete with a Text, that he trembleth to handle? or if for ſhame he be forced to ſay ſomething of the ſinne whereof himſelfe is guiltie, how cold in diſcouering? how trembling in reproofe? how many times ſhifts he from it, by ſhamefull meanes? as fearing to be iudge and condemner of himſelfe? other reaſons there are many. See *Math.* 7. 1. 2. 3. 4.

[m] Exo. 18. 21

[n] Iſa. 6. 7.

[o] Ioh. 8. 7. 9.

Now before we paſſe from this Verſe, ſundrie queſtions offer themſelues to be decided. Firſt, whether it be lawfull for any man to exerciſe Magiſtracie, ſince no man can ſay my heart is cleane, I am cleane from my ſinne: and ſome poſſeſt with a ſpirit of Anabaptiſme, haue vrged this and the like Scriptures, againſt the vſe of Magiſtracie, requiring Angelicall puritie in him, that takes vpon him to correct or chaſtice the ſinnes of others. *Anſ.* Firſt, by as good reaſon might they proue, that the vſe of the Miniſterie is vnlawfull, in as much as it is their part to reproue, and cenſure the ſinnes of others: and yet who of them is perfectly purged from the ſeedes of all ſinnes? know we therefore, that the Scripture, when it requires freedome from ſinne in thoſe that vndertake the cenſuring or correcting of other mens ſinnes, requires not perfect freedome from all inherence of ſinne, ſo as that it ſhall be ſinne, to a man, himſelfe ſubiect to infirmitie, to correct or reproue the ſinnes of others; but onely a freedome from the raigne, and dominion of ſinne; and taxeth onely impenitencie, raſhneſſe, and rigour in the controuling of others, and ſo is that place, *Iohn* 8. 7. to be vnderſtood, being a reproofe of the peoples hypocriſie and rigour, no ſimple condemning of the fact in vrging the puniſhment of the Adultereſſe.

Secondly, it may be demanded, whether a man ſubiect to the raigne of ſinne (whereof another is guiltie) ſinne in condemning that ſinne in another whereof himſelfe is guiltie. *Anſ.* The fact of condemning ſuch ſinnes in others, is not ſimply a ſinne in it ſelfe, yea not to condemne it is ſinne[p]; yet a ſinne it is in ſuch a man by accident, as all actions of impenitent ſinners are ſinnes in them; not materially, or in reſpect of the matter, as thoſe that are ſimply forbidden in the law of God, but formally, that is to ſay, in reſpect of their faultie manner of performing thoſe things, which for their ſubſtance are duties.

p Iſa. 5. 20.

Thirdly, if any demand, what is to be done in ſuch caſe? muſt a man forbeare to cenſure and reproue theſe ſinnes in others? *Anſ.* Not ſo[q]: but this let him doe, begin iudgement at his owne heart, that is, iudge, condemne, bewaile, reforme his owne ſinnes, ſo may he with comfort reproue the ſinnes of others, *Mat.* 7. 5.

q Iſa. 5. 20.

Fourthly, it may here be queſtioned; whether all theſe controulers of other mens ſinnes, were themſelues guiltie of thoſe ſinnes, which they condemned in others. *Anſ.* Some anſwer thus, if not of the ſame, yet of the equiualent, of ſinnes as haynous. Others thus, if not of the facts, yet of the affections and inward motions to the ſame: this laſt the beſt anſwer: to which let this be added, that the Scripture meaſures all out of Chriſt, by their naturall inclinations, and iudgeth them guiltie of all ſinnes, vnmortified by Gods ſpirit, or vnpurged by Chriſts bloud.

Verſ.

Verſe 2. *But we know that the iudgement of God is according to truth, againſt them which commit ſuch things.*

NOw the reſt of the Chapter is ſpent in preuentions, and remouall of ſuch obiections, as theſe hypocrites might make in behalfe of themſelues: as *verſ.* 2. whereas they might ſay, that the world could not deteſt them of any of theſe crimes, and that they had the witneſſe of men to acquite them: the Apoſtle anſwers, that howſoeuer by their outward ſhewes they might blind the eyes of men, and eſcape their cenſure; yet Gods iudgement they could by no meanes eſcape; no vizard could couer their deformities from Gods eyes, neither could he be mocked with ſhewes, who ſearcheth the hearts and tryeth the raynes, and iudgeth not after outward appearances, but according to truth, and inward vprightneſſe of heart before him.

For the meaning of the words; *by Gods iudgement* vnderſtand, firſt, his cenſure, and ſentence of mens guiltineſſe, or innocencie; ſecondly, his adiudging to puniſhment; *truth* alſo I take here to be oppoſed to counterfait ſhewes, and is nothing elſe but vprightneſſe, and ſinceritie of the heart, which *Dauid* cals truth in the inward parts, *Pſal.* 51. 6.

Now the note hence is this, that howſoeuer coulouring may preuaile with men, yet nothing but truth can ſteede vs in Gods iudgement[r]; for he ſeeth not as man ſeeth, neither iudgeth he, as man iudgeth. *Obſer.* r Iſa. 29. 15. 16.

And it ſhould teach vs, to caſt away the cloakes of ſhame[s], and euer in Chriſt to walke in ſinceritie, and as in the ſight of God[t], but oh the glozing of theſe diſſembling times; what a world of hypocrites are wee fallen into? ſuch ſtudying to ſeeme ſo, no care to be what we deſire to ſeeme. *Vſe.* s 2 Cor. 4. 2. t 2 Cor. 2. 17.

Take but these notes of hypocrisie, and apply them, and then iudge whether the complaint be iust.

First, an hypocrite is careless to reforme his owne life, curious to sift the liues of others[v]: an Israelite indeede, a true *Nathaniel* is so busied in sifting his owne deceitfull heart, that he findes small leasure to looke out to others.

v Mat. 7. 3.

Secondly, an hypocrite hath eyes like the windowes of the Temple[w], broad outward, narrow inward; other mens moates are beames in his eyes, his owne beames moates[x], contrary with him in whose heart there is no guile; other mens sinnes are apprehended as little, being further off, his owne being nearer, greatest in his owne eyes. *Paul* stiles himselfe the chiefe of sinners[y], imputes the crucifying of Christ to the ignorance of the Iewes[z]; so littleing a sinne more grieuous.

w 1 Reg. 6. 4.
x Mat. 7. 4.
y 1 Tim. 1. 15
z 1 Cor. 2. 8.

Thirdly, an hypocrite is rigorous in censuring, and punishing others slips; still ouer-milde in iudging himselfe[a]: a true Christian most sharpe toward his owne, tender toward anothers infirmitie, *Gal.* 6. 1.

a Ioh. 8. 5. 7.

Fourthly, an hypocrite is scrupulous in the least, remorseless of the greatest sinnes; straines at a gnat, and swallowes a Camel.

Mat. 23. 24.

Fiftly, precise in the lesser, regardlesse of the waightier points of duetie.

Sixtly, strict in vrging and obseruing mans traditions, desperately dissolute about Gods commandements; holdes it the highest breach of dutie, to omit an humane ceremonie; tolerates, yea approues, yea countenanceth, yea legitimateth, wilfull rebellion against the law of God[b], I passe from this point with that saying of an ancient Father. Hypocrite, is it good to seeme good? then sure much better to be good: Is it euill to seeme euil? farre worse to be euill; therefore hypocrite, either be as thou showest, or else shew as thou art. And this remember, that how euer shewes may shadow thee from mens censure, it is truth onely, that shall steede thee at Gods iudgement seate.

b Mat. 15. 1. 2. 3. 4. 5. 6. 7.

Verse

Verſ. 3. *And thinkeſt thou this, O thou man, that condemneſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?*

Verſ. 4. *Or deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance?*

Verſ. 5. *But thou after thine hardneſſe, and heart that cannot repent, heapeſt vp as a treaſure vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God.*

HEre followeth now a denunciation of certaine and moſt ſeuere iudgement vpon thoſe hypocrites, and is diſpoſed very fitly into a Rhetoricall Dialogiſme, and communication. Wherein firſt he preoccupates the fooliſh thoughts of theſe hypocrites, after reſolues of the certaine iſſue, on this manner.

Tell me hypocrite, thinkeſt thou that when Gods iudgement is againſt all that doe ſuch things, thou ſhalt amongſt all be exempted? or that thou ſhalt eſcape the iudgement of God? what a madneſſe is this? when as other mens facts eſcape not thy cenſure, which art but a man, thou ſhouldeſt thinke thine owne euill deedes ſhould eſcape the iudgement of GOD; or how elſe? thinkeſt thou that becauſe the Lord hath hitherto forborne thee, and heaped his bleſſings vpon thee, therefore he approues thy courſes? and ſends theſe as teſtimonies of thy righteouſneſſe? here ſee how ignorantly thou abuſeſt, and miſtakeſt the end and vſe of Gods bountifulneſſe; which tends indeede, to bring thee to repentance, no way eyther iuſtifieth thy courſes, or ſecures thee from future iudgement.

The reſolution followes: well how euer it be, whether one or other, this I am ſure of, thou by thy hardneſſe and

vnrepentant heart, heapest vp vnto thy selfe a treasure of wrath, against the day of wrath, &c. this the disposition of the Text; in the words may be obserued: first, an expressing of a secure hypocrites thoughts, with a confutation of them annexed: secondly, a denunciation of certaine and most heauie iudgement to be inflicted, the cause whereof is, first declared, hardnesse of heart, and impenitencie: secondly, the time pointed at, in the day of wrath, &c.

Vers. 3. *Thinkest thou this that thou shalt escape?*

Obser. Where first note, the fond perswasion of a foolish hypocrite, thinking that though all other mens sinnes be punished, yet he alone may escape Gods wrath: the Prophet *Isay* thus bringeth in these men triumphing; we haue made a Couenant with death, and with hell we are at agreement, though a scourge run ouer, and passe through, it shall not come to vs; for we haue made falshood our refuge, and vnder vanitie are we hid[e]: so little thinke they of Gods impartiall iustice, all-seeing prouidence, and vnresistible power.

e Isa. 28. 15.

Application. And is not this the conceit of our owne people? still promising themselues impunitie, euen in those sins for which Gods wrath euen in this world lights on some of the children of disobedience? how many drunkards see we clothed with ragges? adulterers filled with rottennesse, and brought to a morsell of bread? Robbers trussed at the gallowes? Vsurers plagued in their posteritie, &c. and yet for all that, men liuing in the same sinnes, thinke they may escape the same iudgements of God. The heathen could say and truely, *Rex Iupiter omnibus idem*; and here the Apostle, with God there is no respect of persons.

A second fond thought of an hypocrite here mentioned, is this; that as he escapes mans iudgement, so he may Gods; and thinkes all well so man iustifie him, &c. But how vainely, the Apostle here shewes by their owne fact; reasoning from the lesse to the greater, thou a man as another, iudgest the facts of others, and nothing can passe thy censure, how then canst thou thinke that thou canst escape the strict cen-

ſure, and iudgement of the Lord Almightie: Saint *Iohns* ſpeech is not much vnlike, 1 *Ioh.* 3. 20. Compare it.

Or deſpiſeſt thou, &c. *Verſ.* 4.

They are ſaid to deſpiſe Gods bountie and patience, becauſe they abuſed it to another end, then it tended vnto: for whereas it was vouchſafed vnto them to bring them to amendment of life, they abuſed it, as an occaſion to encourage them in their ſinnes.

So vſuall is it with vngodly men, to abuſe Gods goodneſſe and patience to impenitencie: becauſe ſentence is not executed ſpeedily againſt an euil worke, therefore the heart of the children of men, is ſet in them to doe euill[d]: for hence they gather, as Atheiſts, that God regardeth not the things done on earth, and count hell and iudgement but a fable[e], or elſe that their courſes, though vngracious, are well pleaſing to him[f], that thus multiplyeth his bleſſings vpon them in their prophaneneſſe. *Obſer.* d Eccleſ. 8. 11 Pſal. 50. 21. e 2 Pet. 3. 4. f Pſal. 50. 21.

Now brethren, conſider whether this practiſe of prophane men, be not euident among vs? marueilous hath God beene in his mercies towardes vs in this kingdome; giuing peace within our walles, and plentiouſneſſe within our palaces, our tennes haue chaſed our enemies hundreds, our hundreds their thouſands; hitherto he hath made vs the head, and our enemies the taile: defeating their policies, turning their miſchiefes, deuiſed for vs, vpon their owne heads: multiplyed our kingdomes, encreaſed our friends; in a word, what could he haue done more for vs, that he hath not done? And what hath all this bountie of our gracious God wrought amongſt vs, but euen a bleſſing of our ſelues in our wickedneſſe, and an adding of drunkenneſſe to thirſt; yea, with the wiſe this goeth for current, God hath bleſſed our gouernment with peace, &c. therefore amongſt vs nothing needs reformation. *Application.*

And for particulars, how often is the reaſon heard from them, thus and thus long haue I liued in this courſe (as Preachers ſay) of ſinning, but I ſee not but God hath bleſſed me as well as the preciſeſt of them all, &c. Now vn-

derſtand (ye vnwiſe among the people) muſt all needes be well, becauſe God forbeares to puniſh? or ſhall we therefore continue our ſinnes, becauſe God continues his mercie towardes vs? God forbid. Other reaſons there are of Gods bountie and patience; it may be for the greater good duties he hath winked at the leſſe infirmities[g]: It may be the dreſſers of the barren figge tree, haue obtained reſpite of our cutting downe[h]: It may be ſinnes, though haynous enough amongſt vs, haue not yet come to their full ripeneſſe[i]: perhaps a remnant there was yet to be gathered from amongſt vs, &c. howſoeuer, this once I am ſure of, Gods patient forbearance, and rich bountie, are no arguments of mans innocencie, nor tend alwayes to countenance receiued courſes, but to giue occaſion to alter accuſtomed euils; and to ſhew Gods loathneſſe to deſtroy, if man were not too loath to forgoe his ſinnes.

g Exod. 1. 20 21.

h Luk. 13. 6.

i Gen. 15. 16.

But what odious contempt of Gods grace is this, for a man to take occaſion by Gods bountifulneſſe to continue, and increaſe his ſinne? In things of this life we hold it deteſtable, if a ſeruant ſhould thus reaſon from his maſters bountie; he dealeth thus and thus liberally with me, he hath aduanced me from nothing to this eſtate wherein now I am, &c. therefore I care not how I prouoke him, &c. how vnworthy ſhould we deeme him, to haue kindneſſe continued vnto him? *Ioſeph* reaſons contrarily[k], and yet how frequent are ſuch reaſoners from Gods mercy to our vnfaithfulneſſe? well this once I dare ſay, there cannot be a ſurer euidence of a graceleſſe heart, then thus to abuſe Gods louing kindneſſe; and Gods children I know reaſon otherwiſe[l], *there is mercie with thee* (ſaith *Dauid*) *therefore ſhalt thou be feared*; they feare the Lord and his goodneſſe; feare to offend him in regard of his goodneſſe: but let vs now ſee the attributes giuen to God, with their Epithete, as alſo the end of them.

k Gen. 39. 9. 10.

l Pſal. 130. 4. Hoſ. 3. 5.

Obſer. The attributes are three: firſt, *bountifulneſſe*; it is that holy inclination to the nature of God, to expoſe himſelfe to the vſe of his creatures, and to communicate his bleſſings vnto

vnto them [m]: ſecondly, *patience and forbearance*, whereby he tolerates the vngracious behauiour of men, as it is *ἀνοχὴ καὶ μακροθυμία*, giuen vnto God, not without ſome burthen [n]: *long ſuffering*, whereby he defers the fierceneſſe of his wrath, that it breake not out to our deſtruction: ſee examples in the old world [o], in the Amorites [p], in Ieruſalem, *Mat.* 23. 37. in our owne kingdome.

m Act. 14. 17

n Iſa. 1. 24.

o Gen. 6. 3.
p Gen. 15. 16.

The Epithete is riches of patience, &c. that is plentifulneſſe, and abundance of bountie [q], &c. *plentious in goodneſſe and truth.*

q Rom. 10. 12. Epheſ. 2. 7. Exod. 34. 6.

Application.

Now brethren which is there of vs, that cannot from experience acknowledge this riches of Gods bountie, long ſuffering and patience? and feelingly ſubſcribe to that deſcription the Lord makes of himſelfe [r]: *The Lord, the Lord, ſtrong, and mercifull, and gracious, ſlow to anger, abundant in goodneſſe and truth*: whether we reſpect his dealing with our Nation in common, or his gracious beneficence and patience, vouchſafed to our particular ſelues: what Nation is there vnder heauen to whom the Lord hath come ſo neare, as he hath done to vs in all things that wee call vnto him for? what a long Iubile hath our land had? when as our neighbour Nations haue beene wearied with bloudy wars, and ſcarce receiued any other dewe then the bloud of the Inhabitants. What plentie of all things? what libertie of the Goſpell? notwithſtanding, our many prouocations of the eyes of his glory by our crying ſinnes? Come to our perſonall kindneſſes that we haue all taſted, and that long ſuffering and forbearance the Lord hath ſhewed vs; what a courſe of ſinning ranne we along in before our calling? walking according to the courſe of the world, and after the Prince that ruleth in the Ayre, euen the ſpirit that now worketh in the children of diſobedience [s]. And who of vs can ſay, that the Lord hath beene haſtie? or extreame to marke, or puniſh our doings amiſſe? Now it were well with vs if the Lords rich bountie and forbearance had had that vſe in vs, for which he hath vouchſafed it vnto vs: ſee wee what it is.

r Exod. 34. 6.

s Epheſ. 2. 2.

The

The end of it is (though prophane men through wilfull ignorance mistake it) to leade vs to repentance, and amendment of life[t]: not as Epicures thinke, as if the Lord regarded not the euils done vpon earth[v], or liked their wickednesse[w]: or had forgotten the truth of his promise, as those mockers dreame[x]: but hereby to giue space of repentance[y]: and to allure to amendment of life[z]: as a kinde father deales with an vngracious childe, often admonishing, sometimes seasonably correcting, sometimes vsing fatherly conniuence, neuer neglecting supply of necessaries; yea, bountifully prouiding, and bestowing all fauours, in hope at length by kindnesse to ouercome, and make the heart melt for disobedience; with such cords of loue, doth our heauenly father draw vs: *Hos.* 11. 4.

t 2 Pet. 3. 9.
v Psal. 33. 11.
w Psal. 50. 21
x 2 Pet. 3. 4.
y Apoc. 2. 21.
z 2 Pet. 3. 9.

Vse 1. And happie wee, if we thus vse Gods bountie, and suffer our selues to be lead to repentance. *Ioseph* could make this vse of his masters bountie[b]; my master hath dealt thus kindly with me, committed all things to my trust, aduanced me to the highest dignitie, and a place of command in his family, kept nothing from me but thy selfe, his wife, how then can I commit this great wickednesse, &c. why doe not we reason thus from the rich kindnesse, and superabundant bountie of our gracious God? and surely thus I presume Gods children reason. But to see the frowardnesse of prophane worldlings, in turning the graces of God into wantonnesse[c]: how often heare wee this Apologie returned, when all other defences faile? God is mercifull, Christ dyed for vs, &c. But what? because God is mercifull, wilt thou be sinfull; because Christ died for thee, wilt thou by prophanenesse crucifie him afresh? and tread vnder thy foote the bloud of the Testament, whereby thou wast sanctified? Oh, saith the Apostle, I beseech thee by the mercies of God, giue vp thy body a liuing sacrifice, holy, acceptable vnto God[d], and consider, that Christ dyed to redeeme thee from thy vaine conuersation[e]: and gaue himselfe for thee, to purge thee, to be of his peculiar people, zealous of good workes[f]: and remember, what the proucrbe

b Gen. 39. 8. 9
c Iude 4.
d Rom. 12. 1.
e 1 Pet. 1. 18.
f Tit. 2. 14.

uerbe hath; *Patientia læſa fit furor:* there is no wrath ſo iuſtly, or furiouſly outragious, as what riſeth from patience long and obſtinately abuſed.

Now ſomething elſe we may learne, from the riches of Gods patience, and long ſuffering: and that is, as good children, to tread in the ſteps of our heauenly father[g]: and as our ſelues taſte of Gods goodneſſe towards vs, ſo to practiſe the like towards our brethren: ſuch effect hath the experimentall and feeling knowledge of God in all his; themſelues are tranſformed into the ſame image of God, from glorie to glorie: therefore ſee how the Apoſtle vrgeth this to a Miniſter[h]; to beare and tolerate the euill men: prouing if God at any time, (marke that, at any time) will giue them repentance; and to all Chriſtians, to beare each others burthen[i]: Beloued that hot-ſpur ſpirit, of calling for fire from heauen for euery diſobedience, we know how it was reproued[k]: and let vs euer (hauing an eye to the rich patience of our gracious God, prouoked by vs euery day;) learne to tolerate the froward infirmities of our ignorant brethren with meekeneſſe: inſtructing, rather then by raſhneſſe of zeale reiecting them. *Vſe 2.*

g Col. 3. 13.

h 2 Tim. 2. 24. 25.

i Gal. 6. 2.

k Luk. 9. 54.

Now followeth the iſſue of this patience and bountie of the Lord contemned; *thou after the hardneſſe and heart that cannot repent treaſureſt to thy ſelfe, &c.* *Verſ. 5.*

The fruit and iſſue of this contemning Gods goodneſſe, and refuſall to be lead thereby to repentance, is double; and the very thought thereof dreadfull. *Obſer.*

Firſt, in that hereby hardneſſe ouer-growes the heart, and caſts it into an indiſpoſition, and almoſt an impoſſibilitie of repenting: woefull experience of many at this day ſhewes it[l]: and this befals vs, partly through a naturall effect that ſinne, eſpecially cuſtome of ſinne hath: and it is well obſerued by Diuines both Popiſh and Proteſtant, that euery ſinne hath in it, not onely *anomie* and guilt, but brings with it *maculam*, a ſpot: that is, not onely a blemiſh to the ſoule, but as ſome interpret, a ſtronger inclination to the practiſe of the ſame ſinne, then was before in the ſoule: vſe

l Epheſ. 4. 19.

of

of swearing makes swearing habituall, and euery new oath is as oyle to the tongue, makes it more glip in the fleet vtterance of prophane oathes, and custome is turned into an other nature: *Ier.* 13.23. partly, through spirituall desertion, God is thereby prouoked to depriue vs of his grace, and giues vs vp to the power of Sathan, and swinge of our owne lusts. *Rom.* 1.24. *Ezech.* 24.13.

Vse 1. Now brethren, I would to God these desperate daliers with the Lords rich mercy had grace to lay this to heart; those I meane, that throw off all exhortations to present repentance, with this, *time enough yet*, and *repent when wee are old*, and that diuelish prouerbe, young Saints, old diuels: a people rife in all places, who as though they had repentance in a string, and could performe it when please them, put off from day to day, age to age, till at length their case growes desperate; of youth they say, it must haue his swinge: when manage comes, mariage will bring staiednesse, &c. so still delaying from youth to man-age, from man-age to marriage, from marriage to old age, from old age to dotage, from dotage to death, from death to the diuell; that is the end of most of them: In bodily diseases we are wiser, and euer hold speediest cures safest, because by experience we see inueterate diseases, hauing gotten into the habit of the body, are seldome or neuer remoued: how are we not as wise for our soule, seeing as frequent experience hath taught, a blacke-more may as soone change his skinne, and a leopard his spots, any thing throw off his nature, as a sinner accustomed to do euill, can learne to doe well[m]? marke how continuance in sinne hardens the heart, hardnesse brings indisposition to repentance; God iustly leauing them to perish in their filthinesse, that haue neglected the season of his gracious visitation; that one place, *Ezech.* 24.13. read often and diligently, and know whose mouth hath spoken it, that no deceitfulnesse of sinne bewitch thee.

m Ier. 13.23.

Vse 2. The Apostle vpon this ground aduiseth, that wee should euery of vs, in a brotherly care each of other, daily exhort one

one another, and while it is called to day, leſt any of vs be hardened through the deceitfulneſſe of ſinne[n]: and though it be true, that ordinate charitie begins at our ſelues, yet ſhall it be inordinate ſelfe-loue, ſo to regard our owne, as to neglect our brothers ſaluation: It was the Lords charge to his people, that they ſhould helpe euen an enemies Aſſe lying vnder his burthen, and reduce his Oxe or Aſſe going aſtray[o]: Hath God care of Oxen? or ſaith he it not altogether for our ſakes[p]? ſurely he that would haue vs bring backe an Oxe from going aſtray, would he not much more haue vs turne our brethren from going aſtray, and deliuer their ſoules from death[q]? and if an Aſſe, ouerladen with his burthen, muſt be ſuccoured, much more our brethren preſſed with the burthen of their ſinnes. It was a prophane ſpeech of *Cain, Am I my brothers keeper*[r]? Surely the Lord hath made vs euery one keepers, and guardians each of other: perhaps alſo with that fearefull *memento*[s], that our life ſhall goe for their liues, if through our default they be loſt: ſee *Pauls* reaſon[t], why this muſt be done dayly, and while it is called to day, leſt, &c.

n Heb. 3. 13.
o Exo. 23. 4. 5
p 1 Cor. 9. 9. 10.
q Iam. 5. 19. 20.
r Gen. 4. 9.
s 1 Reg. 20. 36
t Heb. 3. 13.

Proceede we now to the ſecond fruit and iſſue of ſuch delayes, and abuſing of Gods grace to wantonneſſe, *thou treaſureſt vp to thy ſelfe wrath, &c.* The ſpeech is metaphoricall, and may thus bee vnfolded; that as it is the courſe of the world, to lay vp for time to come that wealth whereof they haue no preſent vſe; and ſtill to be adding to their heape as meanes of increaſe are offered, ſo doth the man that abuſeth Gods bountie and rich patience, by adding to his ſinnes, adde to his owne vengeance, whereof though he feele not the preſent ſmart, yet afterward he hath the full meaſure thereof powred downe vpon him: if not in this life, yet in that day of wrath, and declaration of the iuſt iudgement of God; vnderſtand this not of a ſinners intention, but of the euent.

Here then ſee a ſecond miſchiefe, iſſuing and enſuing vpon contempt of Gods bountie, and increaſe of our ſinnes; what brings it, but a heauier waight of vengeance vpon our ſelues,

Obſer.

selues, when the Lord begins to enter into iudgement with vs? The heathen man excellently expressed this, *Lento gradu ad vindictam sui, &c.* Gods wrath comes slowly to inflict vengeance, but makes amends for delay, with the weight of vengeance; slow he is to wrath, but when hee comes he payes home: wee foolishly flatter our selues in our wickednesse, because the Lord doth not presently strike vs; when all this while, the Lord is but fetching his blow, and the higher he lifts, the heauier it lights. The Prophet *Dauid* hath excellently expressed this dealing of the Lord, in delaying his vengeance[u]: where he compares the Lord to a man of Warre, that meaning to make his sword drunk with the blood of his enemies, takes some time to scoure vp his sword, and to sharpen both edge and point, that it may pierce the better; to an Archer, that before hee goes out to strike his prey, first bends his bowe, makes readie his arrowes, takes time to fit them to the string, and when hee meanes not to misse his marke, holds vp long to the leuell, drawes farre, where he meanes to pierce deepe: so is the Lord, while we thinke him negligent, but whetting his sword, that he may wound the deeper; stands long at leuell, because he will certainely hit, and not misse; drawes farre, euen to the head, that his arrowes may pierce, euen through the thickest skinne and callum of the soule: many such like comparisons the Scripture is full of, euincing the point now in hand; that though the Lord delay, yet he neglects not; and therefore delayes, that when he strikes, hee may pay home.

u Psal. 7. 12. 13.

Vse. Oh consider this you that forget GOD, lest hee teare you in peeces, and there bee none to deliuer you[w]: know, the long suffering of God brings saluation[x], if thou haue grace to bee led thereby to repentance; or otherwise heauier damnation, if thou abuse it to impenitencie. Neuer did people taste more of Gods patience, and mercifull forbearance, then that of Israel: neuer any dranke deeper of the cup of his indignation: witnesse those irreparable ruines of their Citie and Temple, and that horrible blindnesse where-

w Psal. 50. 22.
x 2 Pet. 3. 15.

whereinto they are iuſtly plunged: examples are infinite in this kinde, and would God the deſperate amongſt vs had grace to conſider it: But to heare the wretched reſolutenes of hopeleſſe men, whoſe heart rues not; all is but damnation; damned, they know they ſhall bee, and as good take pleaſure here, &c. Now had they eyes to ſee that which I perſwade my ſelfe their hearts are ſometimes affrighted to heare, what this is to be damned: could they thus ſpeake, or practiſe? to bee ſeperate from God, and his Chriſt for euer, to be caſt out to the diuell, and his Angels for euer, &c. Is this of ſo ſleight regard? Againe, though it be true that damnation belongs to euery impenitent ſinner, yet are there degrees of torment in hell, proportioned to the number and meaſure of tranſgreſſions here committed [y]: and if they will needs to hell, whether the Lord will or no [z], yet let them labour to abate ſomething of the weight, and horrour of their vnſpeakable torments. The time of this vengeance followeth.

[y] Luk. 12. 47, 48.

[z] Eze. 18. 31.

In the day of wrath.] Where might bee obſerued, that what ſins eſcape here vnpuniſhed, ſhall at that day receiue their full vengeance. *Obſer.*

And let it ſtay vs from doubting of Gods care of things here done [a], in reſpect of his long patience ſhewed on the wicked: though a ſinner doe euill an hundred times, and GOD prolongs his daies; yet ſhall a day come when anguiſh and ſorrow ſhall oppreſſe them that haue not feared before the Lord. *Vſe.*

[a] Pſal. 37. 1. 2 Eccl. 8. 12. 13

But further here note the Epithetes or titles giuen to that great day of the Lords iudgement; it is called firſt, a day of wrath: firſt, in reſpect of the wicked, to whom indeede it will proue a blacke day, and a day of terrour, though to Gods children it be a day of redemption [b]: ſecondly, in oppoſition to the time of this life, that is indeede a time of grace, and a day of ſaluation, wherein the Lord offers mercy and ſaluation to all thoſe in the Church, that will accept it, leauing no place for grace, though ſought with teares, when once this ſeaſon is ouer-ſlipt. *Obſer.*

[b] Luke 1. 78.

And

Vse. And let it teach vs, whiles the time of grace lasts, to labour for reconciliation with God: and now while the Lord will be entreated, to supplicate vnto our iudge: reading the places to this purpose[c], me thinkes I see the behauiour, and fruitlesse importunity of these despisers of Gods grace in these dayes of mercy; running, like men distraught, to the mountaines to fall on them, and the hilles to couer them, from the presence of the Lambe, and him that sits vpon the Throne; begging and yelling with the voyce of Dragons for mercy, mercy, Lord, Lord, open vnto vs, to a iudge in that day iustly inexorable, I say againe, iustly inexorable, as whose many louing inuitations by temporall mercies, earnest beseechings by his ministers to accept reconcilement, often knockings at the doore of their conscience by his spirit for entrance, they haue so scornefully and so proudly reiected. Oh that men would consider, that one teare or sigh of a penitent heart, might here more preuaile for attainement of mercy, then all their bitter and importunate yellings in that day of Gods wrath.

[c] Mat. 7. 22. Luke 13. 25, 26. Mat. 25. 11, 12.

Obser. The second Epithete, here giuen to that great day of iudgement is this; it is called a day of declaration, or reuealing of the iust iudgement of God; that is to say, of Gods iust proceedings in adiudging some to life and saluation, others to easelesse and endlesse torments. This iudgement is here secretly passed in *foro conscientiæ*, for both here do Gods children receiue sentence of absolution from sinne, in iustification and assurance of life eternall, giuen them by Gods Spirit: and wicked men, here haue their woefull doome in their owne consciences[d], but this iudgement is here secret, and the equity thereof, not so sensibly perceiued: but at that day the Lord shall reueale, how iustly he hath accepted the one to saluation, reiected the other to damnation, when as by their workes, their faith, or infidelitie shall bee discouered.

[d] Tit. 3. 11.

Vse. So that we may here see, how friuolously vulgar Papists reason, in behalfe of their Purgatorie; if euerie soule, at death, goeth eyther to hell or heauen, and bee placed in that state

ſtate wherein it ſhall abide vnchangeably for euer; what needs a day of iudgement? *Anſ.* Though ſoules departing from the bodie, goe preſently to their finall and vnchangeable eyther weale or woe, yet a generall iudgement is needfull, for manifeſtation of Gods iuſt proceedings in this particular, and to vs ſecret iudgement, paſſed in mens conſciences in this life, executed on their ſoules immediately vpon th. ir death. But proceede we in the next Verſe.

Verſ. 6. *Who will reward euery man according to hit workes.*

Connexion.

HE hath immediately before, ſtiled the day of iudgement, *a day of declaration of Gods iuſt iudgement, vt antea.* Now here he ſhewes a reaſon of that Epithete, giuen to that day of reckoning; and withall more then intimates, how the Lord ſhall then declare the equitie of his iudgement, here paſſed in our conſciences, that is, by rewarding euery man according to his workes, as the beſt euidences of faith or infidelitie; (as if he ſhould ſay) and if ye demand how the Lord ſhall euidence the equitie of his ſecret proceedings; I anſwer, *by rewarding euery man according to his workes:* which generall is farther amplified by the ſpecials, *verſ.* 7. 8. 9. 10.

In the words obſerue theſe particulars, ſeruing to euidence the iuſtice of Gods iudgement: firſt, his fact, *he ſhall reward*; ſecondly, the obiect, *euery man*; thirdly, the rule, *according to his workes*; fourthly, the explanation of this generall by particulars, *verſ.* 7. &c.

Shall render or reward.] The vſuall collection of Papiſts from this place, and the like is; that therefore good workes of men iuſtified and in grace, are meritorious cauſes of eternall life: reaſon becauſe *Paul* teſtifieth, that God

ſhall reward, and that according to workes. Here therefore fitly offers it ſelfe to be diſcuſſed, that large controuerſie of the merit of good workes: in handling whereof this ſhall be the order: firſt, the ſtate of the controuerſie ſhall be explained; ſecondly, the truth proued; thirdly, the contrarie arguments anſwered.

The queſtion then is this: whether the good workes of Gods children, done in grace, doe truely merit at Gods hand euerlaſting ſaluation? The ſumme of the aduerſaries opinion is this, as the Councill of Trent hath expreſſed it [e], that the good workes of a man iuſtified, are ſo the gifts of God that they are withall, the good merits of the iuſtified man; and that a man iuſtified by the good workes done by him, through the grace of God, and merit of Chriſt, doth truely merit or deſerue increaſe of grace, life eternall, and the attainement of eternall life (if ſo be he die in grace) as alſo encreaſe of glorie: our iudgement is this, that howſoeuer good workes done in grace, are acceptable vnto God through Ieſus Chriſt [f]: and ſhall be by him rewarded [g]: yet that acceptance, and reward is not deſerued by our workes, nor is there any worth or value in the beſt of our workes, for which wee may challenge eternall life; no nor any acceſſe of glorie at the hands of God: and this we proue in this manner.

e Sef. 6. Can. 32.

f 1 Pet. 2. 5.

g Mat. 10. 41. 42.

First, for that the Scripture teacheth euery where, eternall life to be a free gift of grace [h]: and therefore not a reward due to the dignitie of our workes: for it is truely ſaid, and agreeable to the Scripture [i]: *non eſt quo gratia intret, vbi iam meritum occupauit*: there is no place for grace to enter, where merit pleades poſſeſſion. To this argument *Bellarmine*, and the *Rhemiſts in Rom.* 6. 23. thus anſwer, that eternall life is called grace, not becauſe it is not the reward of merit, but for that we haue the merits themſelues of grace. How fondly? for firſt, weigh the antitheſis, how is death called the wages or ſtipend of ſinne? is it not becauſe it is giuen as a reward due to the merit

h Rom. 6. 23.

i Rom. 11. 6.

Lib. 5. de iuſtif. cap. 5.

of

of ſinne? and how ſhall the Antitheſis intended hold? except we ſay, that eternall life is giuen, not as wages due to the merit of ſanctification, but as a gift giuen freely without the deſert of our workes? ſecondly, I demand, is life eternall, therefore onely called a free gift, for that the workes to which it is giuen, are from grace? and not rather becauſe, as the workes, ſo the reward both come from free grace? for that we doe good workes, we haue it from grace; and that theſe workes done in grace, haue a reward, it is alſo of the grace of the prouiſer: thirdly, if good workes be from grace, as the ſole cauſe, then muſt the reward needs be of grace meerely.

Our ſecond reaſon, is from the requiſite conditions of meritorious good workes, which are theſe: firſt, a proportion betwixt the perſon meriting, and the perſon of him, at whoſe hands we can merit; and indeede what obligation can there be wrought, by the worke of a creature, to binde the Creator to recompence? and it is truely ſaid, that the obedience of Chriſt himſelfe, could not haue merited at the hands of God, had he not beene in reſpect of his Diuine perſon, equall to his Father [k], and howſoeuer, if we had ſtoode in ſtate of innocencie, and obedience, eternall glorie ſhould haue beene recompenced vnto vs, yet could it not haue beene challenged, as due by merit, but as by Couenant and promiſe freely made by God.

[k] Heb. 9. 14. 1 Ioh. 1. 7.

Secondly, that they be done by perſons free from ſinne, *Heb.* 7. 26. 27.

Thirdly, that they be our owne, wrought by our owne ſtrength, not by power miniſtred by him that rewardeth.

Fourthly, that they be more then dutie, *Luk.* 17. 9. 10.

Fiftly, that they be profitable vnto God.

Sixtly, that they be perfect. *Gal.* 3. 10.

Seuenthly, *premio equabilia*, that they be in ſome ſort proportionable vnto the reward.

Now then, firſt ſith we are creatures; ſecondly, ſinfull creatures[l]; thirdly, our workes not ours, but Gods[m]; fourthly, due debt, not ſupererogated[n]; fiftly, ſtained with imperfections[o]; ſixtly, no way beneficiall vnto God[p]; ſeuenthly, no way comparable vnto the glorie that ſhall be reuealed[q], how ſhall we ſay that they are, or can be meritorious, that is, ſuch as by any value, or worth of them ſhould binde the Lord to recompence them? eſpecially with ſuch a tranſcendent excellencie, and waight of glorie, as is that of the kingdome of heauen? I might be infinite in this kinde, but abſtaine purpoſely from prolixitie. Heare we now the reaſons brought by our aduerſaries to ſtabliſh the merit of good workes, done in grace.

l Iam. 4. 1. 1 Ioh. 1. 10.
m Phil. 2. 13. 1 Cor. 4. 7.
n Luk. 17. 10.
o Gal. 5. 17.
p Pſal. 16. 2. Rom. 1. 35. Iob 2. 2. & 35. 7.
q Rom. 8. 18. 2 Cor. 4. 17.

The Text now in hand, is as oft, as any alledged; whence they muſt thus reaſon; if God ſhall reward euery man according to his workes, giuing to thoſe which continue in well doing, eternall life, *verſ.* 7. then are good workes meritorious of eternall life; but the firſt is true, therefore the ſecond alſo. *Anſ.* The conſequence is not good; for though God giue eternall life, to thoſe that continue in well doing, yet followes it not, that well doing deſerues eternall life: neither doth this place intimate the cauſe for which eternall life is giuen, but the qualification of the perſons that ſhall haue admittance into eternall life: which briefe anſwer well weighed, brings much light to the Controuerſie; for indeede the queſtion is not, whether men continuing in well doing ſhall haue eternall life; which wee grant, but whether ſuch as are ſaued, are ſaued for the merit of their well doing. And in this whole queſtion, there is a double enquirie to be attended: firſt, of the ſubiect or perſons, to whom eternall life is giuen; as alſo of their qualification; to which the anſwer is, that it is giuen to ſuch as by faith are vnited vnto Chriſt, and bring forth the fruits of faith, holy obedience: ſecondly, of the cauſe for which it is giuen; to which the Scripture neuer makes other anſwer then this,

for

for the merits and obedience of Ieſus Chriſt apprehended by faith. Workes are *Regula retributionis, non cauſa mercedis:* and if in any place, there be any thing ſaid to the contrarie, it is ſpoken according to the tenour of the legall couenant; not after that couenant of grace which is made with vs in the Goſpell; where the condition is altered: for whereas the Couenant of workes runnes thus; *doe this and liue*; the Couenant of grace hath this condition, *beleeue and thou ſhalt be ſaued*: *Inſtance.* But in the giuing of eternall life, according to the Couenant of the Goſpell, ſaluation is ſaid to be giuen according to workes; as here. *Anſ.* True, according to workes as teſtimonies of Faith, not for workes as cauſes of ſaluation; and in a word, that wee may ſee this anſwer to fit this place, conſider the drift of the Apoſtle, in alleadging this prouerbiall ſentence, as I may terme it: he had called the day of iudgement, a day of declaration of the iuſt iudgement of God; and in theſe words renders a reaſon of that appellation; and ſhewes withall, how the Lord ſhall declare the equitie of his proceedings, in accepting ſome to ſaluation, reiecting others to damnation: the Lord ſhall declare his iuſtice and equitie hereby; by giuing to euery man according to his workes, as the beſt meanes to declare the truth of faith, hidden in the heart, and the certaineſt euidences of infidelitie lurking in hypocrites.

But let vs heare what they obiect further, againſt this expoſition, labouring to proue, that ſaluation is giuen according to workes, not onely as teſtimonies of Faith, but as cauſes of eternall life. *Obiect.* The Scripture teſtifieth that the heauenly reward is giuen according to the meaſure and proportion of workes and labour; therefore good workes deſerue euerlaſting ſaluation: and eternall life is giuen not onely according to workes as teſtimonies, and fruits of Faith, but for workes as cauſes of ſaluation. *Anſ.* To omit that the places alledged to this purpoſe, are for the moſt part impertinent to the purpoſe, I anſwer, that the Scripture, where it ſpeakes of proportioning glorie to

our labour, meanes it not of the ſubſtance of eternall life ſimply: how then? *Anſ.* Themſelues haue a diſtinction fit for this purpoſe; for thus they diſtinguiſh of eternall glorie, that it is eyther eſſentiall, or accidentall; the firſt they call *Auream*, the crowne; the ſecond *Aureolum* the crownet: that is, an eminence of glorie greater then other, according to the excellencie, and meaſure of their workes.

Now for the ſubſtance of eternall happineſſe it comes vnto vs as an inheritance, and by right of Adoption in Chriſt, or if by purchaſe, rather Chriſts then ours[r]: but for the meaſure of glorie it is indeede proportioned to the meaſure of ſanctification, and obedience here performed; yet not ſo, as if the beſt meaſure or degree of glorie, were deſerued by the greateſt meaſure of obedience[s]: but onely for the promiſe and bountie of our heauenly Father; and our Diuines in this controuerſie, t. ſhew that this proportion of glorie, ariſeth not from any proportionable worth of our labours, vſe this ſimilitude: as if ſome wealthy king, ſhould out of his bountie to ſome choiſe of his ſubiects, whom in his loue he meaneth to aduance aboue others, propound ten ſeuerall priſes, the leaſt of them equalling the value of a kingdome; on theſe tearmes, that he that comes firſt to the goale, ſhould haue the greateſt, he that ſeconds him the ſecond, and ſo in order; the race being ended, the ſeuerall rewards are, and may be ſaid to be giuen according to their running, and proportion of ſpeed therein, and yet it were fondly concluded, that they by their running deſerue ſuch rewards, &c. ſo the application is eaſie.

r Mat. 25. 34. Rom. 8. 19. 1 Pet. 1. 5.

s Rom. 8. 18.

Obiection. But yet they obiect on this manner; if good workes be in the day of retribution reſpected onely as teſtimonies of faith, not as cauſes meritorious of ſaluation, then muſt it follow, that ſinnes alſo are regarded onely as ſignes of infidelitie, not as cauſes of damnation, but the Apoſtle, in this and the like Scriptures, alledgeth ſinnes, not onely as ſignes of infidelitie, but as effectuall cauſes of damnation, *Ergo, &c. Anſ.* Some Diuines graunt the conſequence, and deny the aſſumption, yeelding, that in theſe Scriptures no more

more is affirmed, then that euill workes are the rule, not the cauſe of damnation: not but that ſinnes are alſo cauſes effectuall of damnation, as other Scriptures teach plentifully, but that this is all, that theſe Scriptures affirme; yea and ſome haue gone ſo farre, (*preſentipſi*) as to ſay, that infidelitie onely damnes; which they thus explaine, deſiring to be vnderſtood, as ſpeaking of the euent, not of the naturall deſert of other ſinnes.

And as they explaine themſelues, their words haue ſome truth, though perhaps impertinent to the argument in hand; for it is true, that there is no ſinne, in the euent, ſeuering from ſaluation, but what is not repented of, and for pardon whereof, the committer hath not apprehended ſatisfaction in Chriſt; it being the Lords promiſe, that the ſinnes of a beleeuing penitent, ſhall be all pardonable vnto him. But ſecondly, I anſwer, by denying the ſequell; and that, partly in reſpect of the great diſparitie betweene the two; partly alſo by explanation of the Apoſtle; good works are reſpected onely as teſtimonies of faith, not as cauſes deſeruing ſaluation: becauſe indeed they are ſignes of faith, and by reaſon of their imperfection, can be no meriting cauſes of ſaluation; euill workes are regarded both as ſignes of infidelitie, and as cauſes of damnation; hauing in them a nature to deſerue endleſſe torment, being committed againſt an endleſſe maieſtie: And this is the ſame, that the Apoſtle teacheth, *Rom.* 6. 21. 22. 23. where hauing propoſed the contrary iſſues of ſinne, and Gods ſeruice; of ſinne, ſhame, and death; of obedience, holineſſe, and ſaluation: *verſ.* 23. as it were purpoſely to cut off all ſuch reaſonings from paritie, thus concludes; *the wages of ſinne is death: but eternall life is the gift of God:* as if he ſhould ſay, though it be true, that death followes ſinne, and life holineſſe, yet follow they not from like principles: for death followes ſinne, as a deſerued ſtipend; life holineſſe as a free gift of God, in reſpect of his promiſe; and of the firſt obiection thus farre: in the reſt I will be more briefe.

Their ſecond reaſon is drawne from thoſe places, where eternall life is called a reward[t]: *Anſ.* Firſt, that it is ſo called not properly, but by Analogie; becauſe as wages followes worke; ſo life eternall holineſſe: hence called the ende properly[u]: therefore alſo the terme ſometimes put to ſignifie any free bleſſing giuen of bountie, without reſpect to merit[w]: ſecondly, therefore the Apoſtle makes a double kinde of reward; one properly ſo called, another analogicall[x], beſides that the place cited, ſpeakes rather of accidentall, then of eſſentiall glorie.

t Mat. 5. 11. 12.

u 1 Pet. 5:

w Pſal. 127.

x Rom. 4. 4.

Their third reaſon, from thoſe Scriptures that teſtifie life eternall to be ſo giuen to good workes, that the workes are ſaid to be the reaſon why eternall life is giuen, as *Mat.* 25. 34. 35.

Anſ. Who knowes not but theſe coniunctions (for) &c. ſerue to intimate any argument, as well as the cauſe: *Ex.* If I ſhould thus ſay, Summer is neere, for the fig-tree ſprowteth: the tree is good, for it beares good fruit; who ſees not but my (*for*) ſhewes rather the effect, then the cauſe? ſecondly, theſe words ſeeme to be a reaſon, not ſo much of their admiſſion, as of the cauſe of their admiſſion into life eternall: the kingdome is prepared for you; for you haue ſhewen by workes, that you were choſen to life. To that which is obiected from paritie of Reaſon, in the firſt contrarie, ſee the anſwer to the firſt obiection.

Fourth reaſon, from thoſe places where reward is ſaid to be rendered to good workes of iuſtice, as 2 *Theſ.* 1. 7. 2 *Tim.* 4. 8.

Anſ. Iuſtice of God ſometimes ſignifies the truth of God, and his fidelitie in performing promiſe[y]: and ſo in iuſtice, that is, in reſpect of the promiſe of God, and his truth therein, reward is rendered to our labours: and if in any other Scripture ſaluation is ſaid to be giuen as of iuſtice, it hath relation to the merit of Chriſt, not to any deſert of our owne.

y Rom. 3. 3. 5
1 Ioh. 1. 19.

Fift reaſon, from theſe Scriptures wherein is mention made of our worthineſſe, 2 *Theſ.* 1. 5. *Luk.* 20. 35. *Apoc.* 3. 4.

Anſ.

Anſ. Neither theſe, nor any other Scripture ſpeakes of any worthineſſe of vs before God, by reaſon of our works; but how worthy? firſt, by acceptation in reſpect of Chriſts worthineſſe imputed vnto vs: ſecondly, comparatiuely vnto men, that haue neglected holineſſe, and withdrawne themſelues from the croſſe; other reaſons will be more fitly anſwered in their ſeuerall places, and of this queſtion thus farre: other particulars of this Verſe will be beſt explained in the explication annexed by the Apoſtle.

Verſ. 7. That is, *to them which through patience in well doing ſeeke glorie, and honour, and immortalitie, eternall life.*

Verſ. 8. *But vnto them that are contentious and diſobey the truth, and obey vnrighteouſneſſe, ſhall be indignation and wrath.*

Verſ. 9. *Tribulation and anguiſh ſhall be vpon the ſoule of euery man that doeth euill: of the Iew firſt, and alſo of the Grecian.*

Verſ. 10. *But to euery man that doth good, ſhall be glorie, and honour, and peace, to the Iew firſt, and alſo to the Grecian.*

IN theſe Verſes the Apoſtle drawes out into particulars, that which he hath ſummarily ſet downe in the former. Now whether theſe ſentences be legall, or euangelicall it matters not much to enquire; for rightly explained, they haue their truth in the Goſpell; their drift is to proue by particulars, the generall before laid downe: God ſhall giue euery man according to the qualitie of his workes, *continuers in well doing, ſhall haue life eternall*, men obſtinate in euill doing, *indignation and wrath*. Hence might be obſerued, what before was touched, that the rule of recompence

compence are the workes of men; they are *Regula*, though in good workes, not *cauſa, vt ſupra*: Reaſon alſo was before giuen; becauſe the end of the laſt iudgement, being to iuſtifie vnto the very wicked, both men and Angels, the equitie of Gods ſecret iudgement, workes ſeeme the beſt outward euidences of faith, and infidelitie.

Verſ. 7. *To them which by continuance, &c.*] Wherein are two things: firſt, how they are qualified that are admitted to life eternall: they are ſuch as continue, &c. ſecondly, the bleſſed iſſue of a man thus qualified; *life eternall.*

Obſer. Now whereas the heyres of life eternall muſt thus be qualified, we may collect, the neceſſitie of good workes to the attainment of ſaluation, ſuch and ſo abſolute, as who
z Heb 12.14. Pſal. 15. Heb. 5.9. ſo wants them ſhall neuer be ſaued[z]: vnderſtand it of growne men, that haue opportunitie: and thus farre Papiſts and we agree: the queſtion betweene vs, is, how they are neceſſarie; whether *neceſſitate cauſa*, or *neceſſitate preſentie*, that is, whether as cauſes procuring by their merit ſaluation, or as antecedents onely, and as it were diſpoſitions in the ſubiect, which if they were abſent, life eternall ſhould not be giuen. The former is that which Papiſts defend, and we haue before confuted: the latter we acknowledge, God hauing required them, firſt, as teſtimonies of thankefulneſſe, for the grace of redemption
a Luk. 1.47. 46. b Iſa. 1.3. c 1 Pet. 2.12. & 3.1.2. [a]: ſecondly, as euidences of faith, to the ſtopping of all ſlanderous mouths[b]: thirdly, as meanes to draw others to Chriſt, by our vertuous example[c]: in a word, according to that olde ſaying of *Bernard*, as *via regni*, not as *cauſa regnandi*: as the way to the kingdome, not as cauſes of raigning.

Vſe 1. The more to blame are Papiſts, ſo falſely to ſlander vs and our doctrine, as enemies of good workes, which wee euer call for in the life of a Chriſtian, though we exclude them from power of iuſtifying: yea, and as our Sauiour, ſo we teach, that except our righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, our good workes the workes of Papiſts; we ſhall neuer enter into the kingdome of heauen: and is this a doctrine tending to libertie?

or

or enemie to good workes? yes, (ſay they) for except men be perſwaded, that they ſhall by their good workes deſerue heauen, they will neuer be drawne to good works. No? is it not a ſufficient ſpurre to obedience, that God hath ſo freely choſen vs to ſaluation, redeemed vs by his ſonnes bloud, promiſed a glorious recompence to be giuen of grace, except they may alſo merit at the hands of God? ſuch mercenarie obedience beſeemes ſlaues, not ſonnes; ſuch thoughts of pride, what ſhew they but a loathneſſe to be beholding to the Lord for ſalnation? as if they would none but what they pay for.

Come we now from their ſlaunders, to our peoples negligence; whoſe hypocriſie hath brought that ſtaine of ſolifidians, vpon our doctrine of iuſtification by faith onely: a company of ſuch hypocrites in the Church of GOD: and what maruell? (when *Saul* alſo was amongſt the Prophets, and *Iudas* numbred with the twelue?) that profeſſing to know God, and beleeue in Ieſus Chriſt, in their workes denie him; ſo abhominable, diſobedient, and to euery good worke reprobate[d]; faith onely iuſtifies, what neede good workes? ſurely to iuſtifie thee they are needleſſe, and fruitleſſe; but to approue thy iuſtification to thy ſelfe and others, good workes are needfull[e]: if a man ſay he hath faith, and hath no workes, can that faith ſaue him? Conſider the Saints of God, and ſee whether faith that iuſtified them before God, was not fruitfull alſo by good workes amongſt men[f]. *Abrahams* faith, was it not a working faith? *Rahabs* faith, was it not a working faith? and ſurely, what euer men talke of their good faith to GOD, if they want good workes of obedience to God, and loue to men, they confute by their life, what they profeſſe with their tongue.

Vſe 2.

d Tit. 1. 16.

e Iam. 2. 14.

f Gal. 5. 6.

And therefore, let vs all that haue by grace receiued to beleeue in GOD; be carefull to ſhew forth good workes; that we be not vnfruitfull[g]: It is an holy truth, that fire and water may as well agree, as faith and workes concurre in the act of iuſtifying; and as eaſily may heate be ſeuered from

Vſe 3.

g Tit. 3. 8. 14.

from fire, or light from the Sunne, as good workes from
h Gal. 5. 6. faith in the life of him that is iustified [h]. Their vses might
at large be shewne, but that I see still the volume growes
greater, then mine opinion: they serue to assure vs of our
i 2 Pet. 1. 10. election, and calling [i]: secondly, to adorne the doctrine of
k Tit. 2. 10. our GOD and Sauiour [k]: thirdly, to stop the blasphemous
l 1 Pet. 2. 13. mouthes of the faithlesse [l]: fourthly, to winne euen aliens
to the truth, &c.

Obser. I might here also note the necessitie of perseuerance in holy obedience; yea, though persecutions arise, to this end that we may enioy saluation; how often is that iterated by our Sauiour? he that continues to the end, it is he that shall be saued; againe, *be faithfull vnto death, and I will giue thee*
m Apoc. *the crowne of life* [m]: *and if any man withdraw himselfe, my soule shall haue no pleasure in him. Heb.* 10. 38.

Obser. And would to GOD those ἐφήμεροι, *diary dewy* Christians, whose goodnesse is dissipate as soone as euer the
n Hos. 6. 4. Sunne beholds it, would conscionably remember it [n]: to desist from good beginnings, is farre worse then neuer to haue
o 2 Pet. 2. 10. begunne [o]: they loose what they wrought; and what euer they haue done, is in vaine vnto them, *Gal.* 3. 4.

Obser. *Seeke glorie and honour.*] So then the obseruation hence is easie, that it is lawfull in obedience to haue respect to the
p Heb. 11. 25. 26. end of obedience, as a motiue stirring vp to all holy duties [p]:
q 2 Cor. 4. 18. neither is it for nothing, that it pleaseth the Lord to propound it in the promise, to the end to quicken our dulnesse, &c.

Vse. And it is but a slanderous cauill that Papists haue against vs, when they affirme vs to teach, that it is vnlawfull for vs to worke *intuitu mercedis*: this in deede we teach, that our principall end and motiue, ought not to be the reward, but Gods glorie. *Reasons*, for this were to subordinate the Creator to the Creature, and to seeke our selues: secondly, that though there were no reward, or happinesse promised, yet ought we to performe duties enioyned: for the principall motiues to all obedience, ought to be: first, conscience

See Bernard de diligendo Deo. cap. 3.

of

of dutie: ſecondly, loue of Gods maieſtie: thirdly, zeale of his glorie.

Eternall life, glorie, honour, peace, &c.] This is the iſſue, and end of obedience [q]: of which bleſſed iſſue to ſpeake as it deſerues, what tongue of men or Angels is able [r]? a little part of it here obtained, how paſſeth it all vnderſtanding [s]? and who can vtter the ſweetneſſe of that peace of conſcience, and ſpirituall reioycing in God, which himſelfe hath taſted? but ſure, if the beginning be ſo ſweet, what ſhall the fulneſſe be? What delight is it to a Chriſtian ſoule, in this Tabernacle of the bodie, but euen, as in a glaſſe, to behold the face of God manifeſted in Ieſus Chriſt? how glads it a childe of God, when he can but in the leaſt meaſure, maſter his corruptions? and how ioyfull, when he hath occaſion to manifeſt the ſinceritie of his affectionate loue to his maker and redeemer? &c. which graces when they ſhall be perfected, and we freed from all grieuances inward and outward, what acceſſe (imagine wee) ſhall come to our happineſſe? note what the Scripture ſpeakes to ſet out the excellencie of this happie eſtate; firſt, by perfection: ſecondly, varietie: thirdly, perpetuitie of all good things: fourthly, by abſence of all things that can in the leaſt meaſure impeach our happineſſe. *Verſ.* 7. 10.
q Rom. 6. 22.
r 1 Cor. 2.
s Phil. 4. 7.

Where are they then that cry out, it is in vaine to ſerue God, and vnprofitable to keepe his Commandements [t]? Oh, had they euer but taſted the ſweet comforts that are in the very workes of religion, and that heauen vpon earth, the feaſt of a good conſcience, could they thus ſpeake? or if the Lord would ſet them as he did *Moſes*, vpon ſome Neboth, to behold but the face of the heauenly Canaan, how would it rauiſh their thoughts and affections; and make them ſay there were no life to the life of a Chriſtian, that here hath the firſt fruits, and vpon certaine euidences, expecteth the full harueſt of happineſſe. *Vſe* 1.
t Mat. 3. 14.

And let it be our comfort amidſt all the diſcouragements of this life; that we know, that when once the earthly taber- *Vſe* 2.

bernacle of this bodie is diſſolued, wee haue a building of God, not made with hands, but eternall in the heauens, 2 *Cor.* 5. 1.

Verſe 8. *But vnto them that are contentious and diſobey the truth, and obey vnrighteouſneſſe, ſhall be indignation and wrath.*

Verſe 9. *Tribulation and anguiſh ſhall be vpon the ſoule of euery man that doth euill: of the Iew firſt, and alſo of the Grecian.*

Verſe 10. *But to euery man that doth good, ſhall be glorie, and honour, and peace, to the Iew firſt, and alſo to the Grecian.*

SEe we now the contrarie qualitie, and iſſue of an obſtinate ſinner; his deſcription is firſt to be conſidered, then his iſſue.

Obſer. They are ſet out by foure properties: firſt, contentious: ſecondly, diſobeying the truth: thirdly, obeying vnrighteouſneſſe: fourthly, working euill, and exerciſing it as it were a trade.

Now contentious they are called eſpecially in reſpect of their vaine iangling againſt Gods truth, as vnwilling to let the light thereof ſhine to their hearts [v]: and this humour of wrangling, this ſpirit of contradiction, ariſeth, firſt, partly from that naturall enmitie that is betwixt carnall wiſedome, and that of Gods ſpirit [w]: ſecondly, partly from vaine glorie [x]: whiles they hold it a point of wit, to be able to reaſon againſt the plaine truthes: and thirdly, from an euill conſcience, deſirous to maintaine peace in euill, which knowledge and yeelding to the truth cannot but diſturbe, *Iob.* 3. 20.

v 2 Tim. 3. 8.

w Rom. 8. 7.

x Phil. 2. 3.

Now if there be any truth ſo clearely euidenced, that they cannot but acknowledge it, yet in this ſecond they

ſhew

ſhew their rotten hearts: they yeeld no obedience thereto[y]: and this is the diuels policie, if he cannot blind the eyes of the vnderſtanding, that the light of the glorious Goſpell of Ieſus Chriſt may not ſhine vnto them[z], if that ſucceede not, yet labours he to keepe in wilfull diſobedience[a]: but which yet increaſeth their wickedneſſe, they not onely withhold obedience from the truth, but willingly yeeld obedience to vnrighteouſneſſe[b]: ſeruants of corruption[c]: obey ſinne in the luſts thereof; ſinne ſitting in their hearts, as the Centurion in his houſe, bidding one goe, and he runnes; another come and he comes.

y Iude 10.
z 2 Cor. 4. 4.
a Epheſ. 2. 2.
b 2 Pet. 2. 19.
c Rom. 6. 12.

To which adde the laſt, and you ſhall haue a wicked carnall man in his coulours: he is ordinarie in the committing of ſinne, that is his trade[d]: as the fountaine caſteth out her waters, ſo they their malice: how euident thoſe notes of vnreformed, and damnable ſinners are amongſt vs, it were long to ſpeake, and is dolefull to conſider. This onely let all ſuch wrangling, rebellious workers of wickedneſſe conſider, their preſent eſtate and future miſerie; that if it be poſſible, they may rid themſelues out of the ſnare of the diuell, of whom they are taken, to doe his will; ſurely, ſayth *Iames*, the wiſedome that is from aboue is *vnwoth*[e], and as it is ſaid[f], that Kings ſhould not open their mouthes againſt Chriſt, ſo is it true of all Gods children, they labour to captiuate euery thought to the obedience of Chriſt[g], and though they faile in many particulars through frailtie, yet this they can ſay; ſinne raignes not in them[h]; neither walke they after the fleſh, but after the ſpirit, *Rom.* 8. 1.

d Epheſ. 4. 19. 2 Pet. 2. 14. Pro. 4. 16. Iſa. 5. 11. Iere. 6. 7.
e Iam. 3. 17.
f Iſa. 52. 14.
g 2 Cor. 10. 5
h Rom. 6. 12. & 7. 23.

Well, ſee wee ſecondly the end, iſſue, and iuſt recompence of ſuch obſtinate ſinners.

To ſuch *ſhall be indignation, and wrath, tribulation and anguiſh.*

Note here how thicke the Apoſtles lets come on with vengeance againſt ſuch ſinners; not content with once naming, or denouncing Gods wrath, he iterates it in a Rhetoricall exaggeration; reade the Text; compare alſo, *Pſal.* 11. 6. *Mar.* 9. 43. 45. ſuch changes and armies of ſorrowes hath

Obſerv.

hath the Lord prouided for all the vngodly. Reaſons thereof ſeeme theſe, firſt, to teach that no ſinne is little: ſecondly, to rowſe vs to conſideration of our naturall miſerie, and to melt our hearts[i]: thirdly, that wee might hunger and thirſt after reconciliation by Chriſt[k]: fourthly, to deterre vs from practiſe of ſinne.

i Nehe. 1. Ioel 2. 13. 2 Reg. 22. 10. k Gal. 3. 24.

Vſe 1. Now hence let vs learne, rightly to poyſe the waight of our ſinnes, in the balance of the ſanctuarie: and by the feareful iſſue and afterclaps that they bring, iudge how haynous they are in the ſight of God: can we thinke them little, that prouoke the herie, and furious wrath of the Lord? or that caſt vs into ſuch intolerable anguiſh and tribulation? it is the folly of carnall men, euer to little their ſinnes: becauſe commonly they meaſure them by the ſmalneſſe of the matter wherein they offend: a little recreation on the Sabbath, &c. Now brethren know we, that ſinnes are to be eſteemed rather thus; by the meaſure of malice in the heart, from which they proceede, then by the ſmall matter wherein we offend[l]: a ſmall matter it ſeemes, to gather a few ſtickes vpon the Sabbath; but yet the preſumptuouſneſſe of the offender made it great in the eyes of God: ſecondly, by the greatneſſe of the perſon whom wee offend, that is, the maieſtie of God: thirdly, the price of the Ranſome; the bloud of God himſelfe[m]: fourthly, the waight of vengeance, whereinto they plunge vs: yea, and marke, how the ſmalneſſe of the matter may aggrauate the ſinne; for how great contempt of Gods maieſtie ſhewes it? when for a trifle, a man will incurre his diſpleaſure; to tranſgreſſe for a peece of bread, as the Wiſe man ſpeakes.

l Num. 15. 35

m Act. 20. 28.

Vſe 2. And this ſhould be as a bridle vnto vs, to reſtraine vs from ſinning againſt the maieſtie of God: who ſhall dwell with continuall burnings? or who can beare the fiery wrath of the Lord? *Nahu.* 1. 2. 3. 4. &c.

Obſer. It may not be omitted, that the Apoſtle iterates the denunciation of Gods vengeance to our tranſgreſſions: and ſuch repetitions are neuer idle in the Scripture, but as *Ioſeph* ſpeakes of *Pharaohs* dreames, they are doubled, becauſe the

the thing is decreed with God, and the Lord haſtens to performe it, *Gen.* 41. 32.

And would God this perſwaſion of the certaintie, and ſpeedie execution of threatned vengeance, could ſinke into our hearts: but how ſeeme we vnto our people to mocke, when we preſſe theſe things? and how doth euery man almoſt, bleſſe himſelfe in his wickedneſſe? perſwading himſelfe, that he may haue peace, though he walke after the ſtubbornneſſe of his owne heart: and euer we thinke our Maſter delayes his comming: Oh, ſaith the Apoſtle, be not deceiued; no whoremonger, drunkard, &c. hath any inheritance in the kingdome of God: and let no man deceiue you with vaine words; for ſuch things ſake, commeth the wrath of God vpon the children of diſobedience. And thus much of this period.

Vſe 3.

a Gen. 29. 14

o Deut. 29. 18 19.

p Luk. 12. 45.

q 1 Cor. 6. 9.

r Epheſ. 5. 6.

Verſ. 11. *For there is no reſpect of perſons with God.*

NOw followes a reaſon, proouing the Lords impartialitie, both in mercie and iudgement: προσωπολημψία, whether Iew or Gentile, it matters not, if they obey, they ſhall liue, if they be rebellious, they ſhall periſh. *Reaſon*, from the propertie of the Lord; *with God there is no reſpect of perſons*; explained, *verſe* 12. eſpecially in that part that reſpects puniſhment.

It may be demanded, what it is to reſpect or accept perſons? *Anſ.* By perſon or face, as ſome reade agreeably to the phraſe of Scripture, wee muſt here vnderſtand, not ſimply men themſelues, but their outward condition, and qualitie, as countrey, ſexe, wealth, pouertie, friendſhip, enmitie, and whatſoeuer outward thing impertinent to the cauſe: to accept or reſpect perſons, is, when a man is mooued to reward or puniſh, onely by theſe and the like outward circumſtances, ſo that the meaning, as I take it is this:

Explanation

that the Lord, in his iudgement, reſpects no man according to his outward condition, or ſtate; as nation, parentage, pouertie, wealth, &c. But whoſoeuer he is, Iew or Gentile, male or female, poore or rich, bond or free, that feareth God and worketh righteouſneſſe is accepted with him[s]: and whoſoeuer workes euill, is without partialitie puniſhed, *Iob* 34. 19.

[s] Act. 10. 34.

Now the vſuall inference of Papiſts hence is this, that therefore there is no ſuch abſolute decree of election or reprobation as we teach; whereby the Lord chooſeth one to ſaluation, and refuſeth another, of his meere *Ἐξουσία*, and free power and right he hath ouer all, but that the decree is reſpectiue, to different behauiours foreſeene: *Reaſon*, otherwiſe God ſhall be a reſpecter of perſons. *Anſ.* It followes not: for though herein vnequall things be giuen to equall perſons, yet is not the Lord moued hereto with any externall circumſtances, ſuch as before are mentioned: ſecondly, it is a ſound rule, that ſchoole-men giue, that *in gratuitis* acceptation of perſons hath no place; neither is he guiltie of accepting mens perſons, which preferres one before another, in things which dutie bindes not to giue; acceptation of perſons is oppoſed to iuſtice, and hath place onely in things giuen as of debt. *Examp.* that God giues grace to one ſinner by calling, denies grace to another, here is no acceptation of perſons; for God is not bound to giue to eyther, but of free mercie and grace giues to one, what he iuſtly denies to another, being bound to neither[t]: this eaſily applyed to the purpoſe.

Antonin. par. 2. Tit. 1. cap. 20. Aquin. in locum.

t Mat. 20. 15.

Hauing thus cleared the meaning of the Text, ſee it verified in the Lords owne practiſe; the Lazars pouertie hindered not his ſaluation; neither the rich mans pompe free him *from* damnation[u]: It was no impeachment to *Cornelius* that he was a Gentile, nor immunitie to any that he was a Iew: *Saules* ſcepter was no ſhelter from GODS wrath, nor *Dauids* ſheep-hooke an hold-backe from Gods bleſſings: *Eſaus* elderſhip remoued not Gods hate, nor *Iacobs* minoritie hinder his loue, &c. What needes more

u Luk. 16. 22. 23.

words?

words? ſith the Apoſtle pleaſeth to inſtance in one part, follow we his ſteps, and tell me who euer periſhed in obedience, or proſpered in rebellion? God ſpared not the Angels for their excellencie, nor the olde world for their multitude, nor Ieruſalem for faire buildings, nor *Saul* for his perſonage, nor *Abſolom* for his beautie, nor Sodome for her fatneſſe; but all theſe periſhed equally for diſobedience.

And what may this teach vs? firſt comfort in our meanneſſe, if wee be ſuch as feare GOD[w]: it is not enquired how wealthy or honourable, how olde or young, how learned or vnlearned, but how obedient, &c. *Vſe* 1. w Act. 10.34.

Terrour in euill doing, and filiall feare in all our carriage, what euer our perſonall qualities are[x]: it is not Gentrie, nor Lordſhip, nor kingdome, that can ſteede thee, if thou be a tranſgreſſor[y]: GOD accepteth not the perſon of Princes, nor regardeth the rich more then the poore, ſeeing they are all the worke of his hands: Now Lord, that we could thus perſwade our ſelues: and that we could euer conſider, how impartiall a judge wee ſhall all one day ſtand before[z]: that Princes could thus thinke; their ſwearing, epicuriſme, whoredome, Sabbath-breaking, &c. layes equall guilt vpon them, as vpon others, if not greater, becauſe exemplarie, &c. but what times are we fallen into? wherein greatneſſe and ſmalneſſe, riches and pouertie, profeſſion and Atheiſme, are made ſo many exemptions from obedience, and taken as diſpenſations for wilfull tranſgreſſions: the poore man thinkes his pouertie will excuſe his pilfering; the rich, that riches ſhall beare out his oppreſſion, &c. Now had wee grace to remember that great day, when we ſhall ſtand before God, ſtript of all our perſonall qualities, and regarded onely according to our workes, how much of this libertiniſme would be abated? But let vs ſee other Vſes. *Vſe* 2. x 1 Pet. 1. 17. y Iob 34. 19. z Apoc. 20. 12

Thirdly, we are here taught, to imitate the example of this *Vſe* 3.

this great Iudge in all estates and conditions, wherein the Lord hath placed vs; and you shall obserue this dutie pressed by the Scriptures, to euery estate and condition of men;

a Deut. 1. 17. to Iudges and Magistrates[a]; you shall haue no respect of persons in iudgement, but shall heare the small, as well as the great, not feare the face of the mightie, nor esteeme a

b Exod. 23. 3. poore man in his cause[b]: not fauour the person of the

c Leu. 19. 15. poore, nor honour the person of the mightie[c]: and would God we had not iust cause to complaine of our lawes, in respect of their execution, as *Anacharsis* did of those of the Scythians; that they were like Spyders webbes, the great flyes breake through, and the smaller onely are holden.

Secondly, to Ministers vrged with straite charge and adiuration

d 1. Tim. 5. 22 [d]: that they thus walke as in all parts of their ministerie, so especially in reproofe of sinnes; obseruing these things without preferring one before another, and doe nothing partially.

Thirdly, to common Christians, that they haue not the

e Iam. 2. 1. faith of God in respect of persons[e]: &c. Where the forme of such regard to persons is expressed, and reasons of dehortation giuen; first, God hath chosen: secondly, rich in faith: thirdly, heyres of the kingdome: fourthly, the contrarie is sinne. But hereof thus farre.

Vers.

Verſe 12. *For as many as haue ſinned without the Law, ſhall periſh alſo without the Law: and as many as haue ſinned in the Law, ſhall be iudged by the Law.*

NOw followeth the proofe, and explanation of what was generally propounded.

They that ſinned without the Law, &c. This ſeemes a paradoxe; no Law and yet tranſgreſſion[f]? and euery ſinne is an anomie, the breach of ſome Law[g]: *Anſ.* It is true, where there is no Law at all, there can be no tranſgreſſion; but of Lawes of God we may thus diſtinguiſh, according to the different manner of their deliuerie; there is a law written, and there is the law vnwritten: which commonly we call, the law of Nature: written in euery mans heart: they differ not in ſubſtance, but in circumſtance touching the manner of deliuery. The meaning of the words then is this, they that ſinned without the law written, ſhall periſh without the law written, that is, without imputation of the writing of the law; that ſhall lay no more guilt or aggrauation on their conſciences, in as much as the Lord vouchſafed not that mercie vnto them; neither requires more of any, then he committed vnto them: but ſee we the obſeruation. *Senſe.*

[f] Rom. 4. 15.
[g] 1 Ioh. 3. 4.

Firſt, hence it is eaſily collected, that euen ſuch as ſinne of inuincible ignorance, in reſpect of the Scripture, are for their ſinnes culpable of damnation, *Luk.* 12. 47. 48. *Obſer.*

Reaſons: firſt, God made man righteous[h]: ſecondly, amongſt no people leaues himſelfe without teſtimonie[i]: hauing laid open before euery mans eyes, the great booke of his creatures[k], and giuen them Reaſon, and vnderſtanding, whereby, in diſcourſe, they may ariſe from the creatures to the Creator[l], euen in things knowne naturally, there is in all, eyther malitious corruption[m]; or wilfull omiſſion, *Rom.* 1. 21.

[h] Eccle. 7. 31.
[i] Act. 14. 16.
[k] Rom. 1. 20.
[l] 1 Ioh. 1. 9.
[m] Iude 10.

Vſe. Whence it is as eaſily inferred, that the plea of *ignoramus*, will not ſerue turne at the day of reckoning and accounts; eſpecially for vs in the Church, to whom the law written hath beene committed: ſurely, if any ſhould be excuſed for ignorance, it ſhould be the Gentiles: and euen they ſinning, periſh: and yet, euen this the beſt pillar of hope and confidence, our poore people haue; and heare what a company of Figge-leaues they haue ſowed together, to hide this their nakednesſe: firſt, one ſaith he hath that knowledge that God hath giuen him: *Anſ.* Not ſo: for he gaue thee more in *Adam*[n]: ſecondly, Gods gifts are to be meaſured, according to the meanes vouchſafed: and meanes plentifull haue beene granted vnto our people, which if we refuſe to make vſe of, we cannot blame God for not giuing, but our ſelues, for not receiuing what the Lord tendered vnto vs.

n Gen. 1. 27. Col. 3. 10.

A ſecond, pretends multiplicitie of worldly buſineſſes, *Anſ.* See *Luk.* 14. 18. *Mat.* 6. 33. *Pro.* 8. 18.

A third, not booke-learnd: *Anſ.* Firſt, the booke of the creatures lyeth open: ſecondly, the fault thine owne: thirdly, euen without booke-learning, may a comfortable meaſure of knowledge be attained by attendance to the publike miniſterie, conference, prayer, &c.

A fourth, obſcuritie of Scriptures; which yet are plaine: firſt, in things neceſſarie: ſecondly, to Gods children[o]: thirdly, hauing will to vnderſtand[p]: fourthly, and vſing the helpes the Lord hath prouided, *Ier.* 3. 15. *Mal.* 2. 7. *Epheſ.* 4. 11. 12. 13.

o 2 Cor. 4. 4.
p Pro. 8. 18.

A fift, that their guides ſhall anſwer for them. *Anſ.* Not if they haue beene skilfull, and induſtrious[q], ſecondly, if blind or malicious ſeducers, they ſhall periſh with thee, but not without thee. *Mat.* 15. 14.

q Ezech. 3. 19. Gal. 6. 5.

Reaſons diſſwading ignorance: firſt, that none excuſeth, no not inuincible wholly[r]: ſecondly, no ſeruice done in ignorance, pleaſeth God, though done in greateſt heate of deuotion[s]: thirdly, ignorance makes vaſſals of Sathan[t]: fourthly, excludes from ſaluation, *Ioh.* 17. 3. 2 *Theſ.* 1. 8.

r Luk. 12. 48.
s Rom. 10. 2. Eccleſ. 4. 17.
t 2 Tim. 2. 25. 26.

Shall

Shall periſh without the Law.] That is, without imputation of the breach of the Law as it was written.

Now here it may be demanded, whether the breach of the whole Morall law, ſhall not be imputed to the Nations, to whom it was not committed in writing? but only the breach of ſo much as was knowne vnto them by that dim light, that remained to them after the fall? *Anſ.* I take it yes; that euery breach of euery Morall precept, is imputable to euery childe of *Adam*, Reaſon, becauſe wee were all created in him righteous[v], and had by creation the knowledge of the whole law Morall, *Col.* 3. 10. [v] Eccleſ. 7. 31

It may againe be demanded, whether infidelitie in reſpect of the Goſpell, ſhall be imputed to the Gentiles, vnto whom it was not reuealed? *Anſ.* I thinke no; becauſe, that is no doctrine knowne by nature, neither had *Adam* the knowledge thereof reuealed vnto him; but by eſpeciall grace, after the fall, when he ſtood in eſteeme of a priuate perſon.

And they that ſinned in the Law.] That is, the Iewes, to whom the perfect Doctrine of the law was renewed in writing, ſhall be iudged by the law, &c. *quatenus*, it was written, and redeliuered vnto them.

Now theſe two poſitions compared, afford this obſeruation: that where are leſſe meanes, ſhall be lighter vengeance, where greater meanes of knowledge and obedience, heauier damnation for tranſgreſſion[w]: eaſier for Tyrians, and Sidonyans, Sodomites, and Gomorheans, then for the people of Capernaum, Corazin, and Bethſaida. Reaſon, becauſe to them fewer, to theſe greater meanes of repentance vouchſafed. *Obſer.* [w] Mat. 11. 21 22. 23. 24.

Meanes are of two ſorts; firſt, outward, as creatures, Scriptures, preaching, Sacraments, afflictions, &c. ſecondly, inward, naturall reaſon, wit, capacitie, Art, &c. acquired by education; ſecondly, ſupernaturall, the ſpirit of God, the beſt ſchoole-maſter.

Reaſon; as ſinnes haue more or leſſe of wilfulneſſe, ſo are they more or leſſe haynous in the ſight of God[x]: ſecondly, [x] Lud. 4. 5. 6.

euen humane equitie requires little, where little; more, where more is committed. *Luk.* 12.48.

Vse 1. Now I would our people would take this doctrine to heart, that, comparing themselues with their fore-fathers that liued in the times of darkenesse, and ignorance, in the midst of this glorious Sun-shine of the truth, please themselues in this, that they equall their predecessors in knowledge: our fathers (say they) had not halfe that preaching, or knowledge that wee haue attained: and yet no doubt, were many of them saued. To which wee may answere; that howsoeuer their little knowledge, and more affection, might steede them: yet shall it not suffice vs, to attaine to their mediocritie; in as much as the Lord hath dealt more bountifully with vs, in vouchsafing vs more plentifull meanes of knowledge, then he granted them; and therefore may iustly expect at our handes greater measure of fruits, then at theirs: to whom men commit little, they require the lesse; to whom more, they expect more[y]: and that might serue them for saluation, which shall not steede vs.

y Luk. 12.48.

Vse 2. Secondly, let vs all be admonished, to be in some measure answerable to those meanes the Lord hath vouchsafed vnto vs; compare our selues with the Gentiles, that were before Christ; with our fore-fathers in times of Poperie; with Turkes, Pagans, Papists at this day; with other Congregations in our owne Church; and we shall see, the Lord hath beene rich in his grace towards vs, in respect of them; and let it be our shame, that they should outstrip, or keepe pace with vs in obedience: so for personall gifts, as wit, memorie, leasure, &c. know wee, that according to our meanes, the Lord expects a proportion of knowledge, and practise: neither will it suffice, that we equall others of lesse meanes, &c.

Vse 3. Thirdly, let no man swell with conceit of his great meanes, or abundance of knowledge: greater cause of humiliation, then of pride, haue all such: in as much as the Lord expects a greater measure of obedience from them, then from others: apply these things.

Before

Before we paſſe from this place, it ſhall not be amiſſe to propound one doubt, that perhaps may diſquiet weake conſciences: ſhall they all periſh that ſinne in the law? and that ſinne without law? who then ſhall be ſaued? *Anſ.* To this the anſwer is, that the Goſpell points at a remedie for this rigour of the law; theſe ſentences are legall, and the Goſpell onely reueales exceptions: ſuch as theſe: firſt, except Chriſt ſatisfie: ſecondly, except faith apprehend his ſatisfaction[z]: and thus muſt all legall ſentences be vnderſtood. z Ioh. 3. 10. Gal. 3. 13.

Obſer. It was the Apoſtles diſcretion, to conceale theſe Euangelicall exceptions, becauſe he here dealt with men puft vp with conceit of their owne righteouſneſſe, *Math.* 19. 17.

Vſe. And it warrants the like wiſedome and practiſe in a miniſter, whiles he is to deale with juſticiaries, men vnhumbled in reſpect of their vnrighteouſneſſe[a]: words of comfort muſt be miniſtred in ſeaſon: *Iſa.* 50. 4. which ſeaſon may as well be preuented, as ouer-ſlipt. a Iona. 3. 4. Act. 2. 36. 37 Iud. 23.

Verſ. 13. *For the hearers of the Law are not righteous before God: but the doers of the Law ſhall be iuſtified.*

Verſ. 14. *For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themſelues.*

Verſ. 15. *Which ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing.*

THeſe three Verſes included in a *parentheſis*, cõtaine anſwer to obiections that might be made out of the twelfe Verſe. As firſt, whereas *Paul* had ſaid, that the Iewes, ſinning in the Law, ſhould

ſhould be iudged and condemned by the law: the Iewes might thus except; that they are hearers of the law, and therefore not culpable of iudgement, by the law: *Anſ.* The Apoſtle anſwers to the conſequence: though hearers, yet not therefore free from the ſentence of the law; reaſon, for not the hearers, but the doers of the law ſhall be iuſtified; hearing ſufficeth not, except there be doing alſo; the Gentiles plea for themſelues, is alſo propounded and anſwered, *verſ.* 14. as we ſhall anone ſee.

For the meaning of the words, *ſhall be iuſtified*, it may be demanded what is here meant by iuſtifying, whether abſolution and acquitall from guilt of ſinne, and acceptation for righteous: or rather being made righteous by inherent iuſtice. *Rhemiſts* here triumph ouer vs as making iuſtification, in this and all other places, to ſignifie nothing elſe but acquitall from ſinne, and acceptation for righteous. *Anſ.* Wherein firſt they ſlander vs; for none of vs teach that to be iuſtified alwayes ſignifieth to be abſolued from ſinne. *Vt ſupra in Capite primo.* Verſ. 17. Neither in this and other like legall ſentences, vrge we that ſignification of the word; but to be iuſtified, we ſay in the tearmes of the law, ſignifies to be righteous by inherent iuſtice; and accordingly to be accepted as iuſt in the ſight of God: now whereas they hence inferre, that therefore good workes iuſtifie a man in the ſight of God, and to that purpoſe alledge this place, *the doers of the Law ſhall be iuſtified.* *Anſ.* Wee anſwere, that this ſentence is to be vnderſtood hypothetically; that is thus; that a man ſhall be iuſtified by the workes of the law; if he doe the workes of the law; as the law preſcribes them to be done; and this is indeede the drift of the Apoſtle, as appeares to any man reading the place with attention, and iudgement: not ſimply to ſhew how a ſinner is iuſtified before God, but to ſhew what is requiſite to iuſtification, according to the tenour of the law: to wit, not the hearing onely, but doing; and that in ſuch ſort, as the law preſcribes: and ſo we ſay, that if there be any man that ſhall bring vnto the Lord the perfect obedience of the law, of his owne

owne performing; that man ſhall be iuſtified, yea and ſaued by his workes; but in as much as no man, neyther naturall nor regenerate, can ſo fulfill the law as the law requires, therefore ſtill we conclude, that a man is iuſtified by faith without the workes of the law. Thus much of the meaning: ſee now the inſtructions.

And hence firſt may be collected, that the bare hearing of the law, ſufficeth not to iuſtification, in the ſight of God; becauſe it is ſo plaine, proofes needes not to be annexed: it hath truth both in law and Goſpell. *Obſer.*

And it may be applyed to the ouerthrow of all that vaine confidence, that our vulgar people haue in the worke done of religion: as how ſee we in common experience our people thinke it enough to ſaluation, that they keepe their Church, are baptiſed, receiue Sacraments, ſay ouer their Pater-noſter euening and morning? things that euen Atheiſts may performe. *Luk.* 8. 12. 13. 14. 15. *Iam.* 1. 22. *Vſe.*

But more ſpecially here obſerue, that the Couenant of the law requires perfect obedience to righteouſneſſe and ſaluation, *Mat.* 19. 17. *Gal.* 3. 13. *Obſer.*

In which obedience theſe things muſt concurre according to the tenour of the law: firſt, that it be performed by our ſelues, for the law reueales not the mediatour: ſecondly, it muſt be inward, as well as outward [b]: thirdly, perfect in parts and degrees [c]: fourthly, conſtant and continuall from the conception, without the leaſt interruption, through the whole courſe of the life [d]: the leaſt thought diſſonant from the law, laying vs open to the curſe.

[b] Rom. 7. 14. [c] Deut. 6. 5. [d] Gal. 3. 10.

Whence it will eaſily follow, againſt all iuſticiaries: that no fleſh can be iuſtified in Gods ſight, by the workes of the law, in as much as we are all tranſgreſſors [e], which reaſon concludes as well men in grace, as thoſe in their pure naturals [f]: this queſtion will be more ſeaſonablie diſcuſſed in the proceſſe of the Epiſtle; and therefore I here paſſe it ouer: onely I ſay as *Paul Gal.* 4. 21. When he had fully proued this point: tell me ſaith he, you that will needes be vnder the law, and require righteouſneſſe and ſaluation thereby; *Vſe.*

[e] Rom. 8. 3. [f] Pſal. 143. 3.

thereby; doe you not heare the law? you muſt perfectly keepe the law in all points, if you will be iuſtified thereby;
g Rom. 8. 3. which if it be impoſſible to fleſh g, and wee haue all fleſh,
h Rom. 7. Gal. 5. 17. though mingled with ſpirit after grace h, why ſtand we out at the ſtaues end with the Lord? refuſing his gracious offer of righteouſneſſe made vs in Chriſt Ieſus. But to proceede.

Verſe 14. *For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themſelues.*

Verſe 15. *Which ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing.*

HAuing anſwered what the Iewes might obiect, he now preoccupates the Gentils plea for themſelues: he had ſaid, that euen they that ſinned without the law, ſhould periſh alſo without the law, *verſ.* 12. Some Gentile might here obiect, that not hauing the law, they could not tranſgreſſe; neither were culpable of iudgement; the Apoſtle anſwers, that though they had not the law written in tables of ſtone, as the Iewes; in which reſpect they might be ſaid not to haue the law: yet had they the knowledge of the law, in reſpect of the outward workes thereof, written in their hearts, and this he proues: firſt, *a facto*, by their deede; they did the workes of the law, therefore knew it; ſecondly, from teſtimonie of conſcience; accuſing in breaches, excuſing in obſeruances of the law; therefore had ſome knowledge of the law of God, and could not plead abſolute ignorance: this the ſumme.

Obſer. Now the firſt thing here obſeruable is the *periphraſis* or deſcription

deſcription of the Gentiles; they were ſuch as had not the law; that is deliuered to them in writing, or by ſpeciall reuelation, as had the Iewes: *Pſal.* 147. 20. *Epheſ.* 2. 12. *Act.* 14. 15. 16. &c.

And leſt any blame the iuſtice of God in this behalfe, know that the Lord is bound to no people, or perſon; that he vouchſafed the Scriptures to the Iewes was his ſpeciall mercie[i]: that he denied that mercie to the Gentiles, it was of his abſolute ἐξουσία, whereby he may doe with his owne, what thinkes him good[k]; no man hauing giuen him before. *Rom.* 11. 35.

i Deut. 4. Exod. 19.

k Mat. 20. 15.

Hence then it will follow, that at leaſt in the dayes before Chriſt, there was no ſuch vniuerſall grace, as ſome now dreame of; whereby is giuen to euery man, ſufficient grace to be ſaued if he will; nor that then there was any ſuch will of God, that all and euerie man ſhould be ſaued; ſith the law it ſelfe, that cannot ſaue thoſe that truſt thereunto, in reſpect of exact knowledge, was not vouchſafed vnto the Gentiles, much leſſe the Goſpell, wherein the mediatour of righteouſneſſe is reuealed, *Epheſ.* 2. 12. & 3. *ad medium*. *Act.* 14. 16.

Vſe 1.

And this ſhould incite vs of the Gentiles now to magnifie the grace of our GOD; that hath ſet open, euen vnto vs Gentiles, the doore of faith, *Act.* 22. 22.

Vſe 2.

A ſecond thing here obſeruable is, the fact of the Gentiles, and the principle of their fact: *they doe by nature the things of the law.* For the ſenſe of the words: leſt any Pelagian hence inferre a power in Nature, ſince the fall to fulfill the whole law: it ſhall not be amiſſe, a little to enquire the meaning; of what *Paul* here ſpeakes. *The things of the law*: indefinitely ſpoken, and is particularly to be vnderſtood; for all they knew not, but ſome things preſcribed in the law: they knew, and practiſed; ſome worſhip they performed vnto God, and were ſtrict obſeruers of ciuill iuſtice, and honeſtie; as appeares both by lawes, enacted for obſeruance of both, and by hiſtories, recording the excellent vertues of many heathen. *By nature.* Nature is here oppoſed,

Obſer.

poſed, eyther to Scripture, or to grace; and may thus be vnderſtood; eyther that the things they did, they did by inſtinct of Nature, and by the *dictamen* of reaſon naturall, without any direction from Scripture, or ſpeciall reuelation; or els thus, by power of Nature, without any aſſiſtance of renewing grace; but the firſt ſenſe ſeemes moſt pertinent; which ſenſe ſtanding, this Text is too narrow to inferre ſo large a concluſion, as *Pelagius* would hence inferre: for how will it hence follow, that there is in Nature ſince *Adams* fall, a power perfectly to fulfill the whole law, with performance of outward and inward obedience in all things; becauſe *Paul* here teſtifieth, that the Gentiles, by light of nature doe ſome outward workes preſcribed in the law? What logicke, but *Pelagian*, would out of particular premiſſes, inferre ſo generall a concluſion?

Obſer. That which we may take notice of, for our inſtruction, is this: how forcibly the diuine light of Nature inclined the Gentiles to obedience; ſomething of pietie and honeſtie they knew; and what they knew many practiſed. I might be infinite in exemplifying their conſcience of oathes, loue of parents, iuſtice, temperance, truth, &c. Hiſtories are knowne to the learned, and let others reade the hiſtorie of *Abimelech*[l], and call to minde what *Paul* ſpeaketh of the inceſt amongſt the Corinthians, 1 *Cor.* 5. 1.

l Gen. 20.

Vſe. And it ſhall be the iuſt condemnation of many in the Church of God, at that great day, that the Heathen by nature ſhewed more conſcience of obedience, after their meaſure of knowledge, then thoſe in the Church whom the Lord hath ſo plentifully inſtructed by his word, and dayly exhorted to obedience? what Chriſt ſpeakes to the Iewes of his time, we ſhall one day ſee verified; the Niniuites, Queene of *Saba*, the heathen, ſhall riſe vp in iudgement with the children of the Church, & ſhall condemne them[m]: To reade of the extreame deteſtation of drunkenneſſe amongſt the *Lacedemonians*, and ſee the bezelling of theſe ſwaggering times; how, what they counted brutiſhneſſe, our gallants call manhood[n]: how makes it vs pitie thoſe poore

m Mat. 12. 41 42.

n Iſa. 5. 22.

poore heathen, and loath thoſe, that vnder the title of Chriſtians, practiſe intemperance more then heatheniſh? *Lucretia*, how priced ſhe chaſtitie? that choſe to redeeme it with loſſe of her life? and ſhall it not iudge thoſe *proſtibulæ* amongſt Chriſtians, that ſet ſale of honeſtie and all womanhood? what ſhould I ſpeake of their hatred of briberie? reuerence of their Prieſts, conſcience of promiſes, religion of oathes? &c. ſurely what *Paul* ſpeakes of one particular, we may make more generall, ſuch vicioufneſſe ſeene amongſt vs, as was ſcarce named amongſt them; many vertues admirable in them, whoſe very names are worne out amongſt vs, and their mention argued of noueltie; I ſay no more, but if Chriſt teach, that it muſt be greater righteouſneſſe then heatheniſh or phariſaicall, that ſhall giue admiſſion vnto Gods kingdome, what hope of ſaluation haue thoſe, that come not neare the vertuous life of heathens? But proceede we in the Text.

They hauing not the Law are a Law to themſelues.] Senſe; that is, are as a law, doing the office of the law; ordering and directing their liues, preſcribing what is to be done, what to be auoided, by that *diſtamen* of reaſon God hath imprinted in them; the note will be beſt gathered after the explanation of the next words.

Which ſhew the worke of the Law written in their hearts.] The worke of the Law, ſome interpret the office of the Law; which is to command things to be done, to forbid things to be forborne: others the ſentence and ſumme of the Law; which is, to loue God aboue all, and our neighbour as our ſelues: I take it, they beſt interpret, that by the worke of the law vnderſtand the ſubſtance of externall actions therein preſcribed; which is well nigh all that the Gentiles had knowledge of: for as touching the right fountaine, manner, end of our actions, they knew not: the workes they knew and performed, but fayled in the right manner of performance; *written in their hearts*: to wit, in reſpect of knowledge; ſhewed by practiſing them; which they could not haue done, had they not knowne.

Hence

Obser. Hence then the obseruation offers it selfe that was made in the first Chapter, the nineteenth and twentith verses; that the Heathens themselues knew something of the law of God. First, to depriue them of excuse; Secondly, for preseruation of ciuill societie, by exercising iustice, honestie, &c. against which if any shall obiect, that it is the priuiledge of Gods children in grace, to haue the law written
o Ier.31.33. in their hearts o; *Ans.* The place is to be vnderstood. First, of distinct and particular knowledge, which Heathens had not. Secondly, in respect of sincere affection, endeuour, and some acceptable measure of performance.

If againe it be obiected, that some of them were brutish, both in vnderstanding and practise. *Ans.* They were such as did suffocate, and extinguish the light of nature in them; keeping downe the truth in vnrighteousnesse; and there-
p Rom. 1.18. 19.20.21.28. Ioh. 1.9. fore iustly giuen vp to a reprobate minde p. The vses of this point, see in the annotations vpon the first Chapter, the nineteenth and twentith verses. And thus much of the first euidence, proouing the Gentiles knowledge of the law: the second followeth; which is, the concordant testimonie and workes of conscience. The opening of these words and their application to the Apostles purpose, see aboue in the coherence.

That which is to be obserued out of this verse, I will comprise as briefly as may be, in handling shortly the common place of conscience; so much of it I meane, as the text seemes to lead vnto: as, first, the nature, secondly, the kindes, the offices or workes of conscience: thirdly, the manner how conscience performes her office.

For the first, what conscience is: many haue elegantly giuen descriptions of it, from effects, adiuncts, &c. One cals it a little register, sitting in a mans heart, with a penne in hand, to make record of all thoughts, desires, speeches, actions of life. Another *domesticus iudex*. Another *domesticus carnifex*; another thus; it is that that is either the best friend, or the greatest foe; another thus, a friend soonest offended, hardliest appeased; another, it is a bridle before

sinne,

ſinne, and a whip after ſinne: another, that that moſt men bragge of, and feweſt haue; theſe are elegances not altogether vnprofitable; ſee we more exactly the nature of it.

Touching the name, Conſcience; ſo called either becauſe it is ioyned with ſcience, exerciſing its offices, by principles of knowledge imprinted in the vnderſtanding: which principles they call *Syntereſis*, συντήρησις, τήρησις; or elſe, becauſe a ioynt ſcience or knowledge, wherein ſome other communicate with vs, as God and our ſelues.

For the generall nature, it is commonly enquired, whether it be an act, habite, or power of the ſoule: that it is not a bare act appeares, becauſe ſundry actions are giuen vnto it; as to teſtifie, accuſe, excuſe, acquit, condemne; as alſo becauſe it can neuer be loſt. That it is no habite, appeares alſo, becauſe it is borne with vs, it remaines therefore, that it is a power or facultie of the ſoule.

For the ſubiect wherein it is; that is either common or proper: the common ſubiect, are reaſonable creatures, all and onely; men and Angels; diuels tremble. *Iam.* 2. 19.

Proper ſubiect, is the vnderſtanding, not the will as all diuines accord: the faculties of the vnderſtanding, are thus diſtinguiſhed diuerſly. Firſt, by their manner of action; one that ſimply conſiders things ſingular: ſecondly, that ioynes or diſioynes things thus ſingularly conſidered. Thirdly, that diſcourſeth either by inferring one out of another, or by ordering things one with another: againe according to things conſidered, and ends why they are conſidered: the vnderſtanding part is thus diſtinguiſhed: It is eyther contemplatiue, whoſe obiect is truth and falſhood: or practicall, whoſe obiect is good and euill: whoſe end knowledge of good and euill. Now in theſe and many other diſtinctions of the faculties of the minde, conſcience is not yet found; what then? if we ſay it is that facultie of the minde, whereby it beholds it ſelfe; and all things in man by a kinde of reflection, that it hath on it ſelfe; anſwering perhaps in office, to the common ſenſe, in reſpect of the particular ſenſes. *Hugo libro ſecundo de anima.* Seemes *Bern. pag. 366*

not to dissent: his words are these out of *Bernard*: the heart knowes it selfe by its owne knowledge; and many other things: when it knowes, or takes notice of it selfe, it is called conscience; when other things besides it selfe, sci-
q 1 Cor. 2. 11 & 4. 4. ence q: in which respect especially, it hath obtained the name of a witnesse; testifying on this reflection, as I may terme it, of the minde vpon it selfe, of all that is in the heart, &c.

Out of all which particulars ariseth this summe, whereby in part the nature of conscience may be knowne: that conscience is a facultie of the minde, taking notice of all that is in the minde, will, affections, life of a man: and this seemes to be the generall notion of conscience, and the proper and first act thereof; other things ascribed thereto belonging vnto it secondarily onely; Whence it will follow, that a man by power of conscience may know whatsoeuer is in him, as what he knowes, thinkes, beleeues, wils, purposeth, grieues at, delights in &c. this being the proper of-
r Eccles. 7. 24. 1 Cor. 2. 11. Rom. 9. 1. fice of conscience, to see, know, testifie, what is in man r: which conclusion hath some vse in the controuersie, betwixt vs and Rome, touching the knowledge of the graces of God in our hearts, testifying our election and effectuall calling.

But to proceede, Schoole Diuines speake more narrowly of conscience, making it a facultie, or act rather of the practical vnderstanding, concluding out of principles in the vnderstanding, that things are to be done or not done; well done or ill done; where is omitted one speciall act, and office of conscience; that is, testifying of things already done or omitted: but to omit these speculations, which may perhaps distaste the learned, and amaze, rather then edifie the simple reader; the nature of conscience will best appeare by viewing: first, the acts or offices of conscience: secondly, the obiects of the seuerall acts: thirdly, the manner how these acts are exercised. For the first.

The acts of Conscience are these, first, to testifie or giue witnesse; the obiect of which action, are all things in man,

as

as was before ſaid; but here we will reſtraine it to his actions. *Ex.* If the queſtion be whether a thing were done by vs, or no; conſcience witneſſeth of the doing, or not doing thereof[s]: I haue ſinned, ſaid conſcience in *Dauid*, in *Iudas*[t]: I haue not conſpired againſt *Saul*, ſaith *Dauid* by teſtimonie of his conſcience; I haue had my conuerſation in the world in ſinceritie (ſaith the Apoſtle[v].) and this act of conſcience, is performed without any ſuch practicall ſyllogiſme, as ſome haue imagined to be the very nature of conſcience; ſome helpe indeede it hath from memory, but none from the illatiue diſcourſe of the minde.

s 2 Sam. 12. 13
t Mat. 27. 3. 4
u 2 Cor. 11. 12

Since conſcience is ſet in vs as a witneſſe to giue teſtimony of all actions, inward and outward; good or euill, done or omitted of vs; therefore firſt, let no man ſinne in hope to lye hid for lacke of witneſſes; he carries a thouſand witneſſes in his boſome, his conſcience teſtifies, when the Lord cites it to anſwer, euen of the moſt ſecret ſinnes. *Iob* 24. 13. 14.

Vſe 1.

Conſcientia mille teſtes.

Secondly, hence wee are taught, not to hunt after eye-witneſſes of our good workes; conſcience alone giueth ſufficient, and comfortable teſtimonie.

Vſe 2.

Thirdly, comfort thy ſelfe with this witneſſe of thy ſinceritie and innocencie, in midſt of all ſlaunders, and vncharitable ſurmiſes of malicious men[x]; let it ſuffice, that thou haſt GOD, and thine owne conſcience witneſſing with thee.

Vſe 3.

x 1 Cor. 4. 4;
2 Cor. 1. 12.

A ſecond act of conſcience is, to giue iudgement; and this act, according to the diuers conſiderations of the obiect, is diuerſified. Things whereof conſcience iudgeth, are firſt, *facienda*; things to be done, or not to be done; and theſe are conſidered eyther vniuerſally, without reſpect to particular circumſtances, or elſe particularly, with reſpect to ſuch time, place, perſon, manner, &c. and in things of this nature, the practicall ſyllogiſme hath vſe; *Ex.* when a man is tempted of Sathan to commit Adulterie; the minde hath this reaſoning with it ſelfe, whether it be to be done or not; the *Synteroſis* or principle naturall is this; all filthineſſe is to

be anoyded; the dictate of Reaſon aſſumes this minor, adulterie is filthineſſe; and conſcience inferres the concluſion, therefore Adulterie is to be anoyded: ſo in good duties, where this concluſion comes into deliberation; whether warre to be vndertaken againſt the enemie of the countrey; the principle naturall is this; our countrey is to be defended; but this warre tends to defence of our countrey, ſaith the dictate of Reaſon: therefore inferres the conſcience, this warre is to be vndertaken.

To this act of conſcience, there are two other conioyned; in euill things ſo apprehended at leaſt by iudgement and conſcience, *remurmuration* and a voice, as it were, of inhibition; doe it not: as in *Ruben* touching the murther of *Ioſeph*; conſcience, no doubt, ſuggeſted to him that inhibition: ſlay him not, for he is a brother.

In good things ſo apprehended, there is alſo another act of conſcience, which we call inſtigation, and a voice, as it were, of prouocation to doe them; as in *Pilate*, in that deliberation touching the murther of Chriſt: vpon euidence of his innocencie, conſcience concluded that he was to be abſolued: and ſuggeſted that dutie; abſolue him, or ſeeke to looſe him, and the like ſee we in common experience of our ſelues; ſtirrings vp to good duties: reſtraints from ſinnes by conſcience; and when duties thus ſuggeſted, and after a ſort exhorted vnto by conſcience, are omitted; when ſinnes diſclaymed by conſcience, and from which it diſcourageth, are committed, theſe are called ſinnes againſt conſcience.

Vſe. And herein ſee we the great mercie of God towardes vs, that knowing our head-ſtrong inclination to euill, hath ſet in vs this bridle, as it were, of conſcience, to reſtraine vs; and being priuie to our dulneſſe in holy duties, hath giuen vs this ſpurre, to ſtirre vs vp to obedience. Well is it with them, that heare in all things, and follow, the voyce of Conſcience rightly enformed: and diſcomfortable their eſtate, that turne the deafe eare to her ſuggeſtions.

A ſe-

A ſecond thing whereof conſcience giues iudgement, is, the qualitie of things eyther done or omitted; as that they were well or ill done, or omitted: and herein is alſo vſe of the practicall ſyllogiſme. *Ex.* in that ſinne of *Iudas* betraying Chriſt Ieſus; there was no doubt this reaſoning in his minde. The *Syntereſis* laid this propoſition; he that betrayeth innocent bloud, ſinneth; thou *Iudas* haſt betrayed innocent bloud; therefore thou haſt ſinned, ſaith conſcience inferring the concluſion. So in good actions by the ſame kind of reaſoning, conſcience giues iudgement of good actions that they were good, and well performed.

Dependent vpon theſe actions, are others: as firſt, in euill, accuſation: &c. that is, a continuall laying of our ſinnes to our charge, as it is ſaid of *Dauid*, after numbring the people [y], and after the cutting off the lappe of *Sauls* garment, that his heart ſmote him; that is, his conſcience accuſed him, told him he had done euill. [y] 2 Sam. 24. 10.

Secondly, condemnation [z], by applying the curſe of the law to the ſoule of the delinquent, in the like practicall ſyllogiſme as before. [z] 1 Ioh. 3. 20.

The conſequents whereof, are feare and trembling [a]: griefe and ſadneſſe [b]: deſperation, &c. as in *Cain*, *Iudas*, &c. [a] Iam. 2. [b] Dan. 5.

In good duties or innocencie, excuſing or clearing of our ſelues from guilt; and ſo abſoluing from puniſhment. Whence followes comfort in the ſoule, ioy, boldneſſe to come into Gods preſence, euen in the midſt of iudgement [c]; and theſe are the actions and offices of conſcience: and we haue ſeene the manner how it performes them. [c] 1 Ioh. 3. 21.

The vſe of all is this; firſt, that we therefore feare to wound conſcience, or to ſinne againſt it: we need no other accuſer, iudge, or tormenter; it is all theſe to a ſinner. *Vſe* 1.

Secondly, that we hereby encourage our ſelues in well-doing, though we ſee no outward acceptance, or encouragement afforded vs by men: an excuſing and peaceable conſcience is comfort aboundant to a childe of GOD. 2 *Cor.* 1. 12.

Proceede we a little farther; there are accident to conſcience in the performing of theſe offices of iudgement, two things: firſt, errour: ſecondly, ſcruple ariſing therefrom. Errour hath place both in things to be done, and in things done: ſcruple eſpecially in things deliberated, and not yet performed.

Errour of conſcience in both kindes, is of two ſorts: it erres two wayes; either by a falſe aſſumption, the *Synteresis* being corrupted, or by falſe applying of true principles in the concluſion.

By a falſe aſſumption; as when a man miſtakes good for euill, or euill for good; that is, thinkes that good which is euill, or that euill which is good: by which miſtaking, it comes to paſſe, that conſcience reſolues, where it ſhould reſtraine; reſtraines, where it ſhould reſolue; condemnes, where it ſhould acquite; acquites, where it ſhould condemne. *Exemp. It ſhall come to paſſe, that he that killeth you* d Ioh. 16. 2. *ſhall thinke, that he doth God good ſeruice*[d]: that is, hauing his iudgement blinded, taking euill for good, his conſcience ſhall cleare, acquit, comfort him, euen where if iudgement were not erroneous, it would condemne him: examples of this kinde of erroneous conſcience are frequent amongſt our people: ſo ſee we many practiſing vſurie, without any remurmuration of conſcience, through errour of iudgement, &c.

The ſecond manner of conſcience erring, is by falſe application of true principles; inſtance whereof Schoole-Diuines make this: this principle is true; that God is aboue all, and onely to be beloued: here is the errour of conſcience, when it concludes from this true principle miſinterpreted, that therefore our neighbour is not to be beloued: againe, that thankeſgiuing is part of Gods worſhip; therefore no thankes to be giuen to men, as inſtruments of Gods bleſſings vnto vs; and of this kinde of erroneous conſcience, the world is full: Recreations are lawfull; a true principle: *Ergo*, this recreation, ſuppoſe cardes and dice, in this meaſure, at this time, lawfull; here is the errour.

Religious

Religious adoration is not to be giuen to creatures; a true principle; therefore we may not kneele in the act of receiuing the Sacrament; an erroneous concluſion. Chriſtians haue libertie in things indifferent; a true principle; therefore not bound to obey Magiſtrates in things indifferent: an erroneous application. Oſtentation to be auoyded in prayers; a true principle; therefore we may not pray with our families; an erroneous concluſion, &c.

Cauſes of theſe errours aſſigned are theſe: firſt, ignorance, eyther vniuerſall or particular: ſecondly, neglect of meanes of reformation: thirdly, ſelfe-loue: fourthly, pride, and that which *Peter* cals ſinging our owne ſong, and a diſdaine to yeeld to the iudgement of men better enformed.

Before I paſſe from this place, it ſhall not be amiſſe to propound that vſuall queſtion; whether, and how farre erroneous conſcience bindes, for explanation. *Examp.* A man through errour of iudgement, is perſwaded, that it is a neceſſary part of Gods worſhip to be preſent at a Maſſe; the queſtion is, whether that man be bound in conſcience to be preſent at a Maſſe, ſo that the omiſſion thereof, ſhall lay guilt of ſinne vpon his conſcience; or thus, a man is perſwaded in iudgement, that to kneele at the Communion, is a kinde of Idolatry, and vtterly vnlawfull; it is demanded whether a man hauing this ſetled perſwaſion, be bound to abſtaine from kneeling; and whether kneeling, he lay guilt of ſinne vpon his conſcience; or thus, a Papiſt liuing amongſt vs, is perſwaded, that it is vtterly vnlawfull to be preſent at our Church ſeruice; the queſtion is, whether he be bound in conſcience to abſtaine from our congregation; ſo that if he be there preſent, he ſhall ſinne againſt GOD? *Anſ.* For diſtinct anſwer to this intricate queſtion; wee muſt diſtinguiſh of things whereabout the errour is: they are eyther ſuch as are ſimply commanded, or ſecondly, ſimply forbidden, or thirdly, of indifferent nature, betwixt both: ſimply neyther commanded, nor forbidden.

Now if the queſtion be touching the ſetled errour of iudgement in things ſimply commanded, or forbidden; the anſwer, as I iudge, is this: that the omitting of a thing forbidden of God, erroneouſly iudged lawfull to be done, is a ſin in the omitter *interpretatiue*, as the ſchooles ſpeake; and yet ſecondly, the conſcience is not bound to doe the things ſo erroneouſly iudged lawfull; and I iudge hereof with an ancient ſchoole-man; that there is much difference betwixt theſe two propoſitions in this caſe; the conſcience ſuggeſting that an Idoll is to be worſhipped; to ſay the partie, during that errour of iudgement and ſuggeſtion of conſcience not worſhipping the Idoll, ſinnes: and to ſay, that while that ſuggeſtion of conſcience continues, he is bound to worſhip the Idoll: the firſt propoſition is true; the ſecond falſe; Reaſon of the firſt propoſition is, becauſe according to ſuch a mans iudgement, that was a dutie, and therefore neglect thereof may be reduced to lacke of feare of GOD. Reaſon of the ſecond this; becauſe erroneous conſcience abſolues not from Gods precept, which bindeth, not to commit Idolatry: more plainely thus; it ſufficeth vnto ſinne, to doe againſt conſcience; it ſufficeth not vnto dutie, to doe according to conſcience, except the conſcience be ruled by the word of God; the ſame is to be holden of the ſecond inſtance, and the like; where the conſcience erres in iudging that vnlawfull, which is a commanded dutie; he ſhall ſinne, that iudging it vnlawfull to come to our Churches, yet comes; becauſe he doth that which he iudgeth to be a ſinne: yet will it not follow, that he is bound not to come; for the errour of conſcience cannot diſpenſe with the bond of Gods precept.

Hieron. ab Hang. in moral.

So then you will ſay, not doing or doing in ſuch a caſe he ſinnes: true, but yet here is no abſolute perplexitie; for there is a third thing required; that is, *deponere erroneam conſcientiam*, and that is the remedy in ſuch caſes; labour to be better informed, that thou mayeſt free thy ſelfe from this dangerous neceſſitie of ſinning.

As touching errour about things indifferent, the caſe is

ſome-

ſomething different; while a man iudgeth of a thing indifferent that it is vnlawfull; for during ſuch iudgement, both he ſhall ſinne in doing that which he iudgeth vnlawfull, and ſecondly, he is bound not to doe it: becauſe the Lord hath commanded touching things indifferent, that they ſhall not be done with doubting[e], much leſſe where the iudgement is fully perſwaded of their vnlawfulneſſe: and thus much of the ſetled errour of conſcience. [e] Rom. 14. 23

A ſecond accident befalling conſcience, is ſcrupulouſneſſe ariſing from ſome errour, or ignorance more or leſſe in the iudgement, and it differs thus from that other conſcience commonly called erroneous; for that there is a iudgement and reſolution paſſed (though erroneouſly[f]) here, no iudgement paſſed eyther way, but a diſceptation and debate in the minde, whether the thing to be done, be lawfull or not. *Rom.* 14. 23. [f] Rom. 14. 14.

And of this there are degrees: firſt, where the minde hangs in *æquilibrio*, as it were, in euen poyſe, inclining neither way, which is called ambiguitie: ſecondly, where the minde is inclined more one way, then the other, yet not fully reſolued; and is called ſuſpition; more properly coniecture.

Cauſes of it as of the other; ignorance eſpecially particular: ſecondly, a *nimium*, as ſome terme it, of pious humilitie and feare.

Concerning this ſtate of the minde and conſcience, it is vſually demanded in things indifferent, whether during ſcruple, the thing doubted of may be done. *Anſ.* I take it no; for the Apoſtle affirmes, that *whatſoeuer is not of faith is ſinne. Rom.* 14. 23.

What then is the courſe to be holden in ſuch condition of the conſcience? *Anſ.* This is the principall: make conſcience to vſe the meanes of reſolution; ſuch as are conference, ſtudie, &c. without preiudice, and with ſincere deſire to bee rightly enformed, and humble purpoſe to yeeld to the truth once euidenced; prayer vnto GOD, &c.

For

For absolving of this place, this question shall be propounded; whether in case of such errour, and scruple of conscience, the Magistrate may vrge to doe things lawfull, contrarie to iudgement whereof we are not yet throughly resolued. *Ans.* I take it yes; with these cautions: first, that there be care taken for better information, of the erring, and for resolution of the doubting conscience: secondly, that aduice that *Antonine*, Arch-bishop of *Florence*, once gaue, is not to be omitted; that *scrupulosi* be not too hardly dealt withall: thirdly, that punishment and compulsion be not hastened, so long as there appeares a desire and godly endeauour to be better informed: these specially in things indifferent.

Whether sinnes a man in abstaining from acting an indifferent thing, lawfully commanded by the Magistrate, during his scruple? *Ans.* Yes, for his scruple frees him not from the obligation of Gods precept, touching obedience to the Magistrate.

And should he also sinne, if during his scruple he should doe it? *Ans.* Yes; *Rom.* 14. 23. these three conclusions pertinent to this purpose, let them be considered.

A man doing or abstaining from any action, contrarie to the dictate of erroneous conscience, sinnes: Reason, because God hath commanded that we goe not against conscience.

A man doing or abstaining according to erroneous conscience, as erroneous, is not free from sinne; nay sinneth, because GOD hath no where commanded or warranted to doe according to conscience simply: but with this supposition, that conscience be rightly informed by the word of God, and as was before said, the errour of conscience dispenseth not with obedience to Gods law.

Thirdly, in such case there lyeth a bond vpon the conscience, to free it selfe from errour, wherewith it is intangled: and continuance of errour through neglect of meanes of better information, is censurable of obstinacie before the Lord.

Now the Vſe which we make of all this now ſpoken, is this: that therefore we be diligent, by all meanes, to informe our iudgements, touching all actions of life: great is the force of conſcience both wayes, either to comfort if thou doe well, or to caſt downe, if ill: ſecondly, there is nothing that thou canſt doe well, whiles thy conſcience is polluted, or erreth, or doubteth g. Thirdly, conſcience erring may excuſe but vainely, terrifie needleſſely; and would God in theſe ſcrupulous times, this care of right information, might be conſcionably vndertaken; perhaps the peace of our Church might be more, and without all doubt the peace of our conſciences would be farre more ſolide; and that diſtaſte of conference for information, vpon preiudice and too much ſtiffeneſſe in our owne opinions, how continues it the maime of our Church? and robs the people of much of their comfort? Beloued, I blame not any for abſtayning while ſcruple laſteth; but this is that I lament, and pray in the bowels of Chriſt Ieſus, may be reformed: that conferences of things now controuerſed may more conſcionably be endeauoured, and leſſe ſcornefully reiected. In things ſubſtantiall, I loue reſoluednesſe: in matters of leſſe importance, thus I am minded, and I thinke with warrant; not ſo to reſolue, but as willing to change ſentence when better reaſon ſhall ſway me. *Vſe.*

g Tit. 1. 15. Rom. 14. 23.

Proceede we now briefly to the laſt thing in this common place; that is, the kindes or diuiſions of conſcience; which are diuerſly aſſigned: firſt, according to the light that directs it, thus: one directed by principles naturall, which they call naturall conſcience; another inlightened with the knowledge of the Scripture, and by it directed in all his functions. Of naturall, and as we may terme it, heatheniſh conſcience, this Scripture now in hand treateth; whoſe light (though imperfect,) directs notwithſtanding to doe ſome duties; and reſtraines from ſome ſinnes, as we ſee by thoſe many wholeſome lawes made by them againſt periury, murther, whoredome, &c. and thoſe terrours, tearmed by their Poets, furies, wherewith in groſſe ſinnes, their

their conſcience was poſſeſſed. Conſcience, Chriſtian, hath beſides this dimme light of nature that other cleare light of the Scriptures to direct and guide it; whoſe guidance is more large and more diſtinct, then that which heatheniſh conſcience had: theſe things might be profitably preſſed further, but I feare I haue beene alreadie too long in them.

Dilatata. *Bernard* (if that treatie of conſcience be his) makes foure ſorts of conſcience, firſt, *mala & tranquilla*; ſecondly, *mala & turbata*; thirdly, *bona & tranquilla*; fourthly, *bona & turbata*: an euill quiet conſcience, an euill troubled conſcience; a good quiet conſcience, a good troubled conſcience. Of euill quiet conſcience are three ſorts; firſt, the large conſcience, that ſwallowes ſmall ſinnes (as they are termed) without ſcruple or remurmuration: ſtirres onely in groſſe enormities; trembles at murther, pleaſeth it ſelfe in raſh anger: reſtraines from great oathes, by wounds, bloud, &c. makes no conſcience of thoſe by faith, troth, bread, fire, &c.

Sopita. Second kinde of quiet euill conſcience is, the ſlumbring and ſleeping conſcience; that ſtirres not, till it pleaſe God
h Gen. 42. 21. by affliction, or feare of death to awake it[h]. Then all the world for a good conſcience.

i Epheſ. 4. 18. 1 Tim. 4. 12. Third, the ſeared or brawnie conſcience[i], that in life and death, proſperitie and aduerſitie, is ſenſeleſſe as a ſtone;
k 1 Sam. 25. 37 as it is ſaid of *Nabal*[k]. I ſpare the large handling of theſe particulars; reaſons or cauſes of this euill quiet conſcience,
l Epheſ. 4. 18. m Ioh. 16. 2. theſe: firſt, ignorance[l], ſecondly, errour[m], thirdly, commonneſſe of ſinne, when it is growne into faſhion; thus it is thought, the Patriarches ſwallowed vp their Polygamie, fourthly, cuſtome of ſinne, fiftly, want of a ſound and faithfull miniſterie, 1 *Cor.* 14. 24. 25.

But hence are theſe two confectaries; firſt, that euery quiet conſcience is not preſently a good conſcience, becauſe quiet: for euen euill conſcience may be at peace; and many proclaime their miſerie and ſhame, that liuing in groſſe ſinnes, thanke GOD they were neuer troubled in conſcience.

Secondly,

Secondly, that therefore the not ſtirring or recoyling of the conſcience, is no good rule to walke by. *Iob.* 16.2.

A ſecond kinde of euill conſcience is the ſtirring or troubled euill conſcience; which alſo hath three differences: firſt, which ſtirres in ſmall things, ſwallowes vp greater in ſilence, [n] grudgeth at breaking the fridayes faſt, at fleſh in Lent, but at no time ſtickes at ſtrange fleſh. This generally popiſh Conſcience. n Mat.23.24.

Secondly, which accuſeth and terrifieth for doing good, or omitting euill, through errour of iudgement.

Thirdly, that too ſorely accuſeth, though rightly, as in *Cain*, *Gen.* 4.13. *Iudas*, *Mat.* 27.3.4.5.

To remedie the iuſt terrour of the conſcience this doe: firſt; humble thy ſelfe vnder the mightie hand of GOD, acknowledging thy guiltineſſe [o]: ſecondly, begge earneſtly of the Lord, to haue thy conſcience ſprinckled with the bloud of Chriſt, *Heb.* 9.14. *Rom.* 5.1. o Pſal.32.3.4.5.

Adde as ſignes of an euill accuſing conſcience theſe: firſt, to flie the ſtroke of the miniſterie [p], ſecondly, feare-fulneſſe and trembling in darkneſſe and ſolitude, euen at the noiſe of a leafe ſhaken [q]: thirdly, generall diſquietneſſe in the heart. *Iſa.* 57.20. p Ioh.3.20.21 q Iob 15.21.

A conſectarie hence is this, that euery ſtirring conſcience is not a good conſcience. Followes now that which we call good conſcience.

Of good conſcience I here ſpeake, not intending an abſolute goodneſſe; which is none ſince the fall. I know conſcience perfectly and throughly good, is alwayes ſtirring, yet excuſing and comfortable: as appeares by *Adams* feareleſſe conuerſing with Gods Maieſtie, in time of innocency: and therefore all that deadneſſe and dulneſſe of conſcience, all accuſations and terrours of conſcience, let them be as ſo many remembrances of our naturall guiltineſſe, and falling from our firſt eſtate.

But of conſcience, as it is good in part after regeneration, ſo ſpeake I, and ſo would *Bernard* be vnderſtood: this alſo is of two ſorts, good and quiet, good and troubled; not that the

their conscience was possessed. Conscience, Christian, hath besides this dimme light of nature that other cleare light of the Scriptures to direct and guide it; whose guidance is more large and more distinct, then that which heathenish conscience had: these things might be profitably pressed further, but I feare I haue beene alreadie too long in them.

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Sopita. Second kinde of quiet euill conscience is, the slumbring and sleeping conscience; that stirres not, till it please God by affliction, or feare of death to awake it[h]. Then all the world for a good conscience.

h Gen. 42. 21.

i Ephes. 4. 18. 1 Tim. 4. 12.

k 1 Sam. 25. 37

l Ephes. 4. 18.

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Third, the seared or brawnie conscience[i], that in life and death, prosperitie and aduersitie, is senseless as a stone; as it is said of *Nabal*[k]. I spare the large handling of these particulars; reasons or causes of this euill quiet conscience, these: first, ignorance[l], secondly, errour[m], thirdly, commonnesse of sinne, when it is growne into fashion; thus it is thought, the Patriarches swallowed vp their Polygamie, fourthly, custome of sinne, fiftly, want of a sound and faithfull ministerie, 1 *Cor.* 14. 24. 25.

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the goodneſſe of conſcience ſtands in diſquietneſſe, but that there may be a good conſcience, where there is trouble, and ſome degree of terrour.

The good quiet conſcience, is that that rightly excuſeth in Chriſt Ieſus, vpon priuitie of performing the conditions of remiſſion, faith, and repentance, this that *Salomon* cals a continuall feaſt[r], the Iewell of a Chriſtian, and as one well tearmes it, heauen vpon earth. It hath ioyned with it boldneſſe and libertie to come into Gods preſence[f], ſecondly, comfort in iudgements, yea in the expectation of that iudgment of the great day, 1 *Ioh.* 4. 17. 2 *Tim.* 4. 8.

r Pro. 15. 15.

f 1 Ioh. 3. 21.

Meanes to obtaine it: firſt, to iudge and condemne our ſelues[t]: ſecondly, ſtabliſh faith in Chriſts bloud[u]: thirdly, deſire in all things to liue honeſtly, *Heb.* 13. 18.

t 1 Cor. 11. 31
u Heb. 9. 14.

A good troubled conſcience, is that that accuſeth for the breach of the law, and ſometimes fils the heart with diſquietneſſe; ſee *Dauids* heart ſmiting him[x]: and this I call good, not ſimply, but firſt becauſe it tends to good in Gods children: ſecondly, for that it is in a meaſure in thoſe that are ſprinckled in their hearts from an euill conſcience[y]: thirdly, becauſe there is ſome rectitude in the performance of theſe functions.

x 2 Sam. 24. 10

y Heb. 10. 22.

This ſtate of the conſcience is felt, euer now and then in ſome meaſure in Gods children; and as *Bernard* ſaith well, ſome of Gods Saints haue more of the quiet good conſcience; ſome, more of the troubled good conſcience: the firſt is the happier, the ſecond the ſtronger, but both righteous. Wouldeſt thou then know whether God be well pleaſed with both? that GOD that frees one from temptation, ſtrengthens the other in temptation[z]: the one feeles that the Lord is ſweet, the other proues that the Lord is ſtrong; ſtrong in deede and mightie in battaile, wherein though he ſuffer his ſeruants to be preſſed, yet not to be oppreſſed through the multitude of his compaſſions.

z 2 Cor. 12. 9.

Notes of goodneſſe of conſcience ioyned with terrour: firſt, except in violence of temptation, it holds the principle, yet God is good to Iſraell; as in another caſe *Dauid* ſpeakes[a]:

ſpeakes[a]: ſecondly, reſolues, though the Lord kill him, yet to put truſt in him[b], the violence of temptation being ouer-blowne: thirdly, earneſtly ſeekes to God by prayer: fourthly, carefully, and with an hungring deſire, hangs on the miniſterie of the word: and no Phyſitian more welcome in the deadlieſt ſickneſſe of the bodie, then an interpreter, that one of a thouſand, that declares Gods righteouſneſſe to a man thus troubled[c]: fiftly, continues the wayes of Gods commandements, vſually with more ſtrictneſſe, and more zeale, then others leſſe troubled; as *Bernard* well ſaith, the one in ſweetneſſe, the other in ſharpneſſe, runnes the way of Gods commandements.

[a] Pſal. 73.1.
[b] Iob 13. 15.
[c] Iob 33. 23.

And thus much of the nature, offices, accidents, and kindes of conſcience; wherein, if I ſeeme to haue beene long, conſider in what times we liue: ſecondly, how neceſſary the knowledge of conſcience is; and for amends of this prolixitie, expect euen compendious breuitie in all that followeth.

Now by this that hath beene ſpoken, the meaning of the words is explained; the applying of this verſe to the concluſion, ſee in the *Analyſis*; the thing proued is, that the Gentiles that knew not the law of *Moſes* written, yet knew by nature ſome things of the morall law of God, this proued by two arguments: firſt, their fact in outward doing the things which the law containes: ſecondly, their conſcience, excuſing in well doing, accuſing in euill: συμμαρτυρούσης, *Conteſtante*. That is, together with their fact; as their fact teſtified their knowledge of the law, ſo their conſcience alſo witneſſed the ſame. λογισμῶν; their thoughts, or rather their reaſonings and diſcourſes; becauſe conſcience performes theſe offices by diſcourſe, which we called the practicall ſyllogiſme: μεταξὺ ἀλλήλων; that is, as I take it, *viciſſim*; not as our Engliſh reades, one another: but as it were by turnes; one while accuſing, to wit, in euill doing; another while excuſing, to wit, in doing well.

Verſe

Verse 16. *At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.*

IN *the day when God shall iudge the secrets of men, &c.* The 13. 14. 15. I iudge with M^r. *Beza* to be included in a parenthesis: and these words to be referred to the twelfe verse; expressing the time, when the Gentiles shall perish for their breach of the law of Nature; and the Iewes be iudged by the law, that is in that day, when God shall iudge the secrets of men, &c.

Now the particulars of this *verse* are these: first, the time, when we shall be iudged, *at that day:* secondly, who shall iudge, *God:* thirdly, what he shall iudge, *the secrets of men:* fourthly, by whom he shall iudge, *by Iesus Christ:* fiftly, the proofe hereof, or reference of the people to the euidence hereof, *according to my Gospell.*

Obser. *In that day.*] So though the Lord for a time delay to punish the rebellion of wicked men, yet will a day come
d Eccl. 12. 14. when euery transgression shall receiue its recompence[d]: some sinnes are here punished, that wee may know there is a prouidence, taking notice of all: not all here punished, that we might know there is a iudgement to come; other reasons of the delay; first, to proue the patience of Gods children: secondly, to aggranate the torments of the wicked that haue despised his patience.

Vse 1. For the vse, see Annotations on the second Chapter, the third *verse.*

Vse 2. Let vngodly men hence conceiue terrour for sinnes, and speedily turne from their iniquities: *Act.* 17. 30. 31.

Vse 3. Let vs all learne conscience and fidelitie in our callings, 2 *Cor.* 5. 10.

Vse 4. Let it patient our hearts in all afflictions, *Iam.* 5. 7. & 11.

God:]

God:] That is, the Father: although it matters not much whether we take it here eſſentially, or perſonally; this act, for the ſubſtance of it, belonging to all the three perſons; though with ſome difference in the manner of adminiſtration.

This aggrauates the terrour of this iudgement to the wicked, conſidering they haue to deale with God, vnto whoſe eyes all things are naked, and vncouered[e], whoſe iuſtice is infinite, whoſe pure eyes can indure no vncleanneſſe[f], whoſe power is vnreſiſtable, and that in his wrath is a conſuming fire[g]: and let this terrour of the iudge perſwade vs, 2 *Cor.* 5. 11. *Vſe.*

e Heb. 4. 13.
f Hab. 1. 13.
g Heb. 12. 29.

The ſecrets of men.] So that our ſecreteſt ſinnes ſhall not eſcape his notice and ſtrict cenſure, *Eccleſ.* 12. 14. 1 *Cor.* 4. 5. *Obſer.*

Vaine therefore that digging deepe of hypocrites to hide their counſels from the Lord[h]: in vaine doth the Adulterer waite for the twilight[i], and the ſtrumpet couer her with darkneſſe, as with a mantle; GOD ſeeth in ſecret[k], and ſhall one day reward them openly. *Vſe* 1.

h Iſa. 29. 15.
i Iob 24. 15.
k Mar. 6. 4.

And let it teach vs to auoide, as well ſecret as open ſinnes: conſidering we deale with ſuch a God, as to whom darkneſſe and light are both alike[l]: and learne, as the LORD ſpeakes to *Abraham*, to walke before God, and to be vpright. *Gen.* 17. 1. *Vſe* 2.

l Pſ. 139. 12.

Hence learne to refraine iudgement of mens ſecrets, leſt thou encroch vpon Gods Royall prerogatiue: and preuent not the time which the Lord hath appointed for diſcouerie of ſecrets, leſt by ouer-haſtie cenſure, thou condemne the innocent, 1 *Cor.* 4. 5. *Vſe* 3.

By Ieſus Chriſt.] As the immediate executioner of that iudgement: Compare *Act.* 17. 31. And all the proceedings therein; to which alſo may be applyed that place, *Ioh.* 5. 22. 23. this being a part of the adminiſtration of the world committed vnto Chriſt the mediatour, compare alſo *Act.* 10. 42. partly as a recompence of his humiliation[m]: partly becauſe the proceedings of the iudgement being viſi- *Obſer.*

m Phil. 2. 9. Io

ble, it ſeemed conuenient that the iudge himſelfe ſhould be conſpicuous.

Vſe 1. Now brethren, how vnſpeakeable is the comfort of this one meditation to the Children of God? that Chriſt their brother[n], their redeemer, their mediatour, ſhall be alſo their iudge; and how ſhould we not rather loue and deſire his appearing[o]? then ſlauiſhly feare the mention of it; compare *Rom.* 8. 33. 34.

n Heb. 2. 11.

o 2 Tim. 4. 8.

Vſe 2. And how ſhould this aſtoniſh with feare and trembling, all thoſe that haue pierced him through[p], deſpiſed his grace, and trampled vnder their feete the bloud of the Teſtament? *Heb.* 12. 18. to the end.

p Apoc. 1. 7.

See we now the euidence to which we are referred for the proofe hereof.

According to my Goſpell.] *Pauls* Goſpell not in reſpect of reuelation[q]; but in regard of diſpenſation. 1 *Cor.* 4. 1. 1 *Cor.* 9. 17. *Rom.* 16. 25. for the fiction of an Euangelicall ſtory written by S. *Paul*, as by *Mathew*, *Marke*, &c. Papiſts themſelues begin to be aſhamed of.

q Rom. 1. 2.

Senſe. *According to my Goſpell.*] That is to ſay, according as I haue taught in preaching of the Goſpell.

Obſer. Hence then may be collected, that the doctrine of the laſt iudgement is a part of the Goſpell, and that not onely as a preparatiue to grace, by breaking the heart[r], but firſt, becauſe it ſerues to explaine the office of Chriſt, and is a part of his kingly function; and ſecondly, becauſe it is alſo matter of great ioy and reioycing to the people of God[s]: and thirdly, a meanes to keepe vs in continuall awe of Gods maieſtie, and a ſpurre to all faithfulneſſe in his ſeruice, 2 *Cor.* 5. 10. 11.

r 1 Cor. 5. 11

s Luk. 21. 24.

Vſe. So that they are fooliſh exceptions of graceleſſe people againſt the preſſing and explaining of this Article of our faith; we are miniſters of the Goſpell (they ſay) and therefore may not ſo terribly thunder out the iudgements of God, nor meddle ſo much with the doctrine of the laſt iudgement: *Anſ.* as who ſay the doctrine of this laſt iudgement, belonged not to the Goſpell; but thus bewray they their

their guiltie conſcience, and giue euidence of their little or none aſſurance, or hope, of remiſſion of ſinnes, *Act.24.15.*

And thus haue we abſolued the firſt part of the Apoſtles aſſumption; wherein hath beene proued, that the Gentiles are tranſgreſſors of the law of God written in nature; and therefore ſubiect to condemnation: ſo farre is it, that they ſhould be iuſtified by the workes of the law.

Verſe 17. *Behold, thou art called a Iew, and reſteſt in the Law, and glorieſt in God.*

Verſe 18. *And knoweſt his will, and alloweſt the things that are excellent, in that thou art inſtructed by the Law:*

Verſe 19. *And perſwadeſt thy ſelfe that thou art a guide of the blind, a light of them which are in darkneſſe.*

Verſe 20. *An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the forme of knowledge, and of the truth in the Law.*

Verſe 21. *Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou ſteale?*

Verſe 22. *Thou that ſayeſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idols, committeſt thou ſacriledge.*

Verſe 23. *Thou that glorieſt in the Law, through breaking the Law, diſhonoureſt thou God?*

Verſe 24. *For the Name of God is blaſphemed among the Gentiles through you, as it is written.*

THe ſecond remaines touching the Iewes: and is handled from this place, the 17. *verſe* of the ſecond Chapter, to the 21. *verſe* of the third chapter.

The concluſion of which whole place is this, that the Iewes are alſo tranſgreſſours of the law; and therefore cannot be iuſtified thereby. This concluſion is laid downe

from the 17. *verſe* of the ſecond Chapter to the 24. proued in the 24. by teſtimony, as alſo in the third Chapter from the 9. *verſe* to 19. cleared from exceptions from the 25. *verſe* to the ninth *verſe* of the third Chapter.

The paſſage to this concluſion, is by preoccupation and preuenting of ſuch things, as whereby the Iewes laboured to keepe off from themſelues, the ſentence of condemnation, wherein is, firſt, an enumeration of their priuiledges whereof they boaſted, with a conceſſion of them, *verſ.* 17. 18. 19. 20. ſecondly, a correction, wherein he ſhewes the vanitie of ſuch priuiledges, without obedience; and in a Rhetoricall Dialogiſme, conſiſting of many galling interrogatories, propounds the concluſion obliquely; *viz.* that the Iewes notwithſtanding all their boaſting, were tranſgreſſours of the law: which he proues from an effect of their tranſgreſſion, confirmed by teſtimony of the Prophet *Ezech.* 36. 23.

The priuiledges whereof they boaſted, were partly externall; partly internall; outward priuiledges are, firſt, the title of Iewes, and that as it ſeemes in this regard, for that the Meſſiah was promiſed to come of the tribe of *Iudah*[t]: ſecondly, the giuing of the law, that is, becauſe the Lord had vouchſafed them that dignitie as to commit vnto them the Oracles[v]: wherein they are ſaid to reſt, as in a matter of much grace and fauour from God, as indeede it was; ſaue onely that they pleaſed themſelues too much in the very giuing of the law, without regard to the obedience of it, or reſpect to the ende thereof, which is Chriſt for righteouſneſſe to them that beleeue[x]: the third was the outward Couenant which GOD had made with that people, paſſing by all other Nations: in regard the Lord had called himſelfe the GOD of Iſraell, and in the Couenant promiſed to be their GOD. Theſe in the 17. *verſe*.

t Gen. 49. 10.

v Deut. 4. 8.

x 2 Cor. 3. 13 14.

Inward priuiledges; knowledge of the will of GOD, and that in an excellent meaſure; in ſo much that they were able to diſcerne, and put difference betwixt good and euill; to iudge of things agreeing to the law, and to diſcry things

diſſenting

diſſenting there-from: not onely ſo, but able alſo to inſtruct others; which he enunciates, firſt, metaphorically; then plainely, as expounding his metaphor, *verſ.* 19.20.

Where by the way, he ſhewes that theſe things were in many but vaine bragges; reſidencing their vaine boaſting fitly to the faſhion of our people: I truſt I am not now to learne my dutie; I hope I know what my dutie is, and for neede am able to inſtruct others. τὴν μόρφωσιν τῆς γνώσεως, whereby he meanes as I take it, the very *Idea* as it were of knowledge, and that truth taught in the law; and the platforme of knowledge gathered into a compendious methode for their owne, and other mens information, &c. Theſe their priuiledges.

Followes the correction, in a vehement obiurgation: *vt ſupra*, where the words are plaine, and free from difficultie: *verſe* 22. Sacriledge; vnderſtand here generally the robbing of God of his honour.

Now from the body of this Text: and drift of the Apoſtle, obſerue this one generall concluſion: that no outward priuiledge, nor inward grace auaileth any thing to ſaluation without obedience; it hath truth both in law and Goſpell; great were the priuiledges of the Iewiſh Nation, many the perſonall graces of many: compare this place with *Rom.* 9. 4.5.6. yet no ſhelter from Gods wrath, while ſcuered from obedience: a wonderfull dignitie it was, as euer had creature, to be the mother of our Sauiour; yet this was not that, that made the Virgin bleſſed; but her hearing and keeping of the word of GOD[y]. An excellent fauour, to be brought vp at the feete of Chriſt, and to be of his houſhold ſeruants; yet what auailed it *Iudas*? an vnreformed reprobate. An high dignitie to be a Preacher, and an interpreter of the will of God to his people, to worke miracles, caſt out diuels, yet nothing auaileable, if thou be a worker of iniquitie[z]: what profited it *Eſau*, to be circumciſed, to ſorrow for ſinne, continuing in prophaneneſſe[a]? What *Iehu*, that he was zealous for the Lord of hoſtes[b]? not regarding to walke in the way of the Lord, nor departing from the ſins

Obſer.

y Luk. 11. 27. 28.

z Mat. 7. 22. 23

a Heb. 12. 16. 17.

b 2 Reg. 10. 16.

of *Ieroboam*? What *Iudas*, that he was one of the twelue,
[c] Mat.27. 3. an Apostle, a doer of miracles, a sorrowfull penitent [c], his heart hanging after his couetousnesse? What *Balaam*, that he propheseth, wisheth to die the death of the righteous,
[d] Num.23.10 refusing to liue the life of the righteous [d]? what the Iewes, to haue eate and drunke in Christs company, to haue heard him teach in their Synagogues, considering they were for
[e] Luk.13.27. all that, workers of iniquitie [e]? or what vs, to be baptized, to heare, reade, know the will of GOD; whiles wee are no doers of it? for search both Couenants, law, and Gospell, see, whether they require not both, obedience. *Exod.* 19.5. *Ier.* 31.33.

Vse 1. To apply these things to Iusticiaries according to the law, as the Apostle doth; see wee how sandie a foundation the hope of all men is built vpon, that for outward priuiledges, promise themselues saluation and righteousnesse; there is no such couenant, that if wee be circumcised, borne in the Church, know Gods will, &c. wee shall be iustified; the law requires doing, and perfect doing of all the commers thereto.

Giue leaue also to apply it after the tenour of the Gospell, and couenant of grace, wherein also new obedience is required to saluation, though to other ends, and on other
[f] Heb. 5. 9. termes [f]: and let all such as boast of their Christendome, and other common personall graces, lay it to heart: knowing that their idle faith cannot saue them, if it be seuered from obedience; not that it hath place in iustifying, but yet is necessarie in the person iustified.

There be that thanke God for their knowledge; and it is indeede a thanke-worthy gift of God; time was (say they) when I knew neither God nor his will; now, I thanke God, I know when I doe well when I doe ill, &c. *Ans.* But if thou
[g] Ioh.13.17. Luk.12.48. know and doe not, how is thy state bettered [g]? others praise God they finde sweetnesse in the Word; whereas it was death to them to heare a Sermon, now they haue a delight in hearing. *Ans.* a good gift of God, but nothing in anaile
[h] Mar. 6. 20. without reformation [h]; others boast of zeale; let them see

Iohn [i];

Iehu[i]; others of griefe for ſinne, their heart akes to thinke of them; let them ſee *Iudas*[k], *Eſau*[l]; others of deſires and fleeting purpoſes to leaue ſinne; others of ſome momentanie externall reformation; this is much; yet reade wee of manie foule relapſes and fearefull apoſtaſies. 2 *Peter* 2. 20.

i 2 Reg. 10. 16. 31.
Heb. 6. 5. Mat. 13. Rom. 10. 6.
k Mat. 27. 3.
l Heb. 12. 16.

And let it teach vs, to ioyne to all theſe worthie priuiledges and graces of GOD, through reformation of our hearts, and liues, reade 2 *Cor.* 17. 1. wherein the Apoſtle hath compriſed in a ſhort ſumme, the whole doctrine of Chriſtian reformation, firſt, the nature, ſecondly, the meaſure, thirdly, the grounds, fourthly, the meanes. The nature may thus briefly be collected out of the Text: to be the purging of our ſelues from all filthineſſe both of fleſh and ſpirit, and growing to full holineſſe in the feare of GOD; the heart is not all[n], nor the outward man all[o]: many things ſuffice not[p], but all filthineſſe muſt be forſaken: nor yet to ceaſe from euill, except thou doe good[q]. Full holineſſe implies two things, firſt, vniuerſalitie of graces[r], ſecondly, perfection in degree: which though we cannot attaine, yet muſt we aime at. *Phil.* 3. 12. 13.

Vſe 2.
m 2 Cor. 7. 1.
n Rom. 10. 10. 2 Cor. 6. 10.
o Heb. 10. 22.
p Mark. 6.
q Iſa. 1. 16.
r 2 Pet. 1. 5. 6. 7.

Reaſons, the promiſes, firſt, of Gods preſence; ſecondly, of his acceptance; thirdly, of his father-hood. 2 *Cor.* 6. 18.

Meanes, feare of God, wrought thus, firſt, ſetting our ſelues alwayes in his preſence[s]; ſecondly, conſidering he hath pure eyes[t]; thirdly, meditation of iudgements particular, generall; fourthly, Gods kindneſſe, *Pſal.* 130. 4. *Hab.* 3. 19.

ſ Pſ. 139. 18. Heb. 4. 13.
t Hab. 1. 13.

Theſe things may ſeeme impertinently here applied to the Euangelicall, which are ſpoken according to the legall couenant, in caſe of iuſtification; but conſider that they are thus applied Analogically onely, hauing their truth alſo after a ſort in the Goſpell.

Verſ. 21. 22. 23.

Sundry other particulars might be obſerued out of this Text, one onely I will inſiſt on: and that is this, whereas the Apoſtle thus ſharply chides the diſſolute life of thoſe,

Doctrine.

that would be maſters in Iſraell, and yet liued in wilfull diſobedience; we may obſerue, that there cannot be a more odious thing, then for a man to take vpon him to teach others, neglecting in the meane while, to teach and reforme himſelfe: and how bitterly the ſpirit of God euery where inueighed againſt ſuch teachers: See *Pſal.* 50. 16. 17. *Math.* 23. 4.

Vſe 1. And it ſhould admoniſh euery of vs in place of teaching, to begin inſtruction and information at our ſelues: ſundry reaſons there are mouing to this dutie; firſt, our admonitions otherwiſe grow vaine, contemptible, and odious [u]; euill practiſe in our ſelues, not onely impayring the authoritie of our teaching, but euen making all admonitions loathſome vnto our people, ſecondly, more hurt doth ill example then all inſtruction, admonition, or correction can profit; thirdly, beſides that, the people vſually attend more to example, then to doctrine, till that wiſedome preſcribed *Math.* 23. 3. be learned: fourthly, and what a wofull caſe is that *Paul* intimates 1 *Cor.* 9. 27. of ſuch teachers, that preaching to others, themſelues through diſobedience become caſtawayes; fiftly, to ſay nothing, that ſuch men can neuer with that power, and feruencie reproue that ſinne in another whereof their owne conſcience is guiltie; yea it fares with ſuch a man, as with him that holds a mad dogge by the eares, he knowes not whither is beſt, hold him or let him goe: and what combates ſuch men haue, when they fall vpon texts that point the finger at their owne ſores we ſee in experience.

[u] 1 Sam. 2. 12. 13. 14. 17.

Verſ. 24. But proceed we in the text. In this verſe is the proofe of the concluſion by a teſtimonie of *Ezechiel, cap.* 26. 20. The Iewes were tranſgreſſours, proofe: for the name of God was blaſphemed amongſt the Gentiles through them; partly in reſpect of the wrath of God vpon them for their tranſgreſſions, partly, for other their abhominable actions, which opened the mouths of the heathen to blaſpheme the truth, mercie, power, puritie of the Lord, whiles their ſinnes drew downe the vengeance of God vpon them.

But

But here obſerue how the lewd life of Gods people profeſſing his name turnes to the blemiſh and diſhoncur of the Lord: experience hereof we ſee daily; let a prophane man, that neither feares God nor reuerenceth man, liue in the groſſeſt ſinnes that can be thought of, not a word of reproofe or diſlike vttered; let another that profeſſeth religion, through infirmitie, but once in his life be ouertaken, then are the mouthes of all the prophane multitude opened againſt the very truth, and profeſſion it ſelfe: theſe are your Bible-bearers, your profeſſours, your men of the holy houſe, ſee their fruits, &c. The ſinne fearefull in ſuch as giue occaſion, ſee 2 *Sam.* 12. *Obſer.* 2 Sam. 12. 14.

Verſe 25. *For Circumciſion verily is profitable if thou doe the Law: but if thou be a tranſgreſſour of the Law, thy circumciſion is made vncircumciſion.*

IN theſe words is a new prolepſis, the obiection whereof is this, if theſe former priuiledges auaile not to righteouſneſſe and ſaluation, yet circumciſion at leaſt may ſteed vs, elſe what vſe is there of circumciſion? Circumciſion is profitable to iuſtification: *Ergo*, workes of the law ſerue to iuſtifie. *Anſ.* The anſwer followes, of three members: firſt, a conceſſion; Circumciſion indeed is profitable: ſecondly, a correction, wherein is firſt a limitation, if thou keepe the law; illuſtrated by an Antitheſis, *verſe* 25. and a compariſon from the greater to the leſſe, *verſe* 26. Secondly, a diſtinction; Circumciſion is of two ſorts; literall, ſpirituall, outward, inward; literall auailes not except with men; the circumciſion of the heart is that onely that ſtands in force, and hath acceptation with God. *verſ.* 28. 29.

In this period I muſt profeſſe a ſwauing from the courſe I held in publike handling, as iudging my ſecond thoughts here

here ſomewhat wiſer; circumciſion I then tooke as a Sacrament, ſealing vp vnto vs the couenant of grace, and conceiued the profitableneſſe of this Sacrament here mentioned, to be as of others, a meane to confirme faith; the law alſo I reſtrained to that condition of faith and new obedience, to which the Sacraments binde vs, as *Rom.* 6. 3. 4.

But now obſeruing the ſcope of the Apoſtle, me thinkes this expoſition though ſutable enough to the analogie of Faith, yet fitting not the drift of the Apoſtle.

That wee may better judge of the ſenſe; conſider we a little the purpoſe of the holy Ghoſt: which is, as I take it, to take from the Iewes all their vaine confidence in circumciſion and ſuch like ceremonious obſeruances in the matter of iuſtification: they obiect circumciſion is profitable to iuſtification: *Paul* yeelds it with a limitation, and a diſtinction as before, not to be long.

Conſider we what it is whereto the Apoſtle affirmes circumciſion to be profitable. *Anſ.* to iuſtification in the ſight of GOD: for that is it which the Iewes expected from circumciſion.

The queſtion then is, how the Apoſtle could affirme circumciſion to be anaileable to righteouſneſſe of works in the ſight of God: ſeeing *Rom.* 4. 11. it was inſtituted for a ſigne, and a ſeale of the righteouſneſſe of faith. *Anſ.* Circumciſion is conſidered two wayes; generally as a ceremonie, or a branch of the law ceremoniall; more ſtrictly as a Sacrament; as a part of the law, it may truely be ſaid to be anaileable to iuſtification, *pro parte ſua*, as euery part of obedience anailes that way. Now whether in this ſenſe the Apoſtle affirmes it to be anaileable, I dare not determine; how be it this is euery where euident, that the Iewes vſed, vrged, truſted more in it as a part of obedience, then as in a Sacrament of the Couenant of grace, reade *Acts* 15. 5. *Gal.* 5. 23.

Yea, what if we take it as a Sacrament, and ſay that it affuted euen juſticiaries of ſalnation by workes, if they could bring ſuch workes as the law required? Surely, all that the

Lord

Lord requires in both Couenants, is obedience vnto the law: and that is the condition of both Couenants; that obedience to the law be performed; this onely the difference, that the legall Couenant requires righteouſneſſe to be performed by our ſelues; that of grace admits this diſpenſation, that if we can bring it performed by our ſuretie, it ſhall auaile to righteouſneſſe and ſaluation: in ſumme, Circumciſion ſeales vp ſaluation euen to juſticiaries *hypothetice*, if they keepe the law; to beleeuers certainely in reſpect of the euent, if they but beleeue in Chriſt, and performe new obedience, ſee *Gal.* 5. 3.

But here I thinke the obſeruation is eaſie out of the bodie of the Text: that the worke done in Sacraments auailes not to righteouſneſſe or ſaluation, except the condition of the couenant be performed, by thoſe that partake them: firſt, the condition, then the Antitheſis ſhewes it, if thou be a breaker of the law, thy Circumciſion is made vncircumciſion; that is, all one to thee as if thou hadſt neuer bin Circumciſed: yea, a Gentile wanting the Sacrament, hauing obedience, nearer heauen then thou, that haſt the Sacrament, and neglecteſt obedience? and weigh well that the Lord in promiſing, or ſealing, bindes not himſelfe to performance, but conditionally; that we performe our reſtipulation, and whence Sacraments ſhould haue efficacie, but from the promiſe and grace of God, I ſee not. ? 1 Cor. 10. 1. 2. 3. 4. 5.

Vſe. And therefore that is a meere colluſion of Papiſts, when they teach that the worke done in Sacraments, is auaileable to thoſe that participate, yea *ſine bono motu vtentis.* See we firſt their explication, ſecondly, their reaſons: in Sacraments therefore they aſſigne a double worke; one of the worker, that is, of him that receiues the Sacrament: another which they call barbarouſly *opus operatum*: that is, the act exerciſed about the Sacrament, as in Baptiſme; *opus operantis*, is the deuotion of him that receiues it; the worke wrought, the very ſprinkling or dipping in water, and pronouncing of the words by the Miniſter; which very worke wrought, (except there be *Obex*, that is, an impediment

diment in the receiuer, *id est*, except he set himselfe purposely to hinder the effect of the Sacrament,) confers faith, iustification, pardon of sinne, &c. This the ancient exposition, and howsoeuer *Bellarmine* and some other Neoterickes amongst them hunts after other expositions and take themselues slandered, when this opinion is assigned vnto them; yet when they haue all done, their owne explanation is coincident herewith, for what oddes betwixt these two? that the very act of Sacraments confers grace without the deuotion of the receiuer; and that it is nothing else for Sacraments to confer grace by the worke done, but to confer grace by force of the very Sacramentall action ordained of God for this purpose, not by the merit, that is to say, disposition of the suscipient: this being the generall doctrine of the most, that Sacraments confer the grace which they signifie, where is no predisposition of him that receiues them.

Bellarm. de effectu Sacr. lib. 2. cap. 3.

Now when they come to proue this conclusion, they thus enunciate it, that the Sacraments are true instrumentall causes of grace; which if they would thus explaine, that the Sacraments are instruments or meanes of grace which they are ordained to confer, *potestate*; we would easily accord with them; for it is true, that they are not emptie signes, but by Gods ordinance haue a fitnesse, when they light vpon a subiect rightly disposed, to worke that whereto they are ordained: but to say that they are actuall causes of grace where they are applied to subiects not disposed, is a thing senselesse, and without ground in the word of God.

But let vs see their reasons: which are, first, testimonies, secondly, artificiall arguments: first testimony is, *Mat.* 3. 11. whence they thus conclude. Christs baptisme is more powrefull then *Iohns*, but *Iohns* Baptisme did nourish faith where it was already, therefore Christ confers it where it is wanting. *Ans.* All this we easily yeeld being rightly vnderstood; but they deceiue vs in the homonymie of Christs baptisme, which they thus interpret; that by Christs baptisme we must vnderstand, that which he instituted for the perpe-

perpetuall vſe of the Church, vnder the element of water, whereof *Math.* 28. 19. whereas it is manifeſt, that here we are to vnderſtand the baptiſme which Chriſt miniſtred in ſhedding out the gifts of the holy Ghoſt vpon his Diſciples, &c. as *Act.* 1. 5.

Teſtimonie the ſecond, *Mar.* 16. 16. He that beleeueth and is baptiſed ſhall be ſaued. *Anſ.* To omit their cauils againſt vs, it will be vnpoſſible hence to conclude, that baptiſme confers grace, or ſaluation where it is wanting by the worke wrought: all that is here affirmed, is that ſaluation belongs to them that beleeue, and are baptiſed. Now how abſurdly hence is concluded therefore baptiſme confers grace and ſaluation *ex opere operato?* whereas firſt, faith foregoeth; and ſecondly, it is added that who ſo beleeueth not ſhall be damned, yea though he be baptiſed.

Teſtimonie the third, *Ioh.* 3. 5. Hence they thus conclude, baptiſme of water is cauſe of new birth; therefore it workes regeneration by the worke wrought. *Anſ.* Firſt, yeeld that by water we are here to vnderſtand the Sacrament; yet followes not the concluſion; yea the very coupling of the holy Ghoſt with water, intimates thus much at leaſt, that if the holy Ghoſt worke not with the element, (which is poſſible) the Sacrament auailes not to regeneration: ſecondly, it is not without cauſe, that our Sauiour oft makes mention of the holy Ghoſt onely, and his purpoſe is this onely to ſhew the neceſſitie of new birth to ſaluation, *verſe* 7. 8. yea and otherwiſe this abſurditie would follow, that all lacking baptiſme ſhould be damned; and that ſome hauing the waſhing of the ſpirit ſhould not be ſaued, becauſe they want the Sacrament.

Teſtimonie the fourth, *Act.* 2. 38. *Act.* 22. 16. *Repent and be baptiſed for remiſſion of ſinnes, be baptiſed and waſh away thy ſinnes in calling on his name*: therefore baptiſme confers remiſſion of ſinnes, by the worke wrought. *Anſ.* Firſt, the Text it ſelfe requiring ſome things, as diſpoſitions, plainely euerts that inference of *opus operatum*; for if baptiſme of it ſelfe confers remiſſion; why doth *Peter* require repen-

repentance? and *Ananias* inuocation? ſecondly, why doe themſelues confeſſe, that both the Iewes beleeued and *Paul* repented ere they were baptiſed, and yet would haue vs beleeue; that where is no diſpoſition of the receiuer, the Sacraments confer grace? but hence it is eaſily collected, that the meaning of the places is this; that baptiſme was to be receiued as a ſeale for their further aſſurance of pardon; for who knowes not but that to beleeuers, and true penitentiaries remiſſion belongs by the promiſe of God? Why then muſt they be baptiſed? *Anſ.* For further confirmation[z], receiuing the Sacrament as a teſtimonie and witneſſe of their reconciliation with God.

z Rom. 4. 11. 1 Ioh. 5. 8.

Teſtimonie the fift and ſixt, *Epheſ.* 5. 26. *Tit.* 3. 5. where baptiſme is made the inſtrument of purging and regeneration. *Anſ.* Firſt, doubtfull whether there be any ſpeech of the Sacrament, or whether onely of the bloud of Chriſt, and the ſpirit[a]; ſecondly, let that be granted, yet their worke done will neuer hence be concluded: wee yeeld them inſtruments and meanes this way: but yet ſo as that their efficacie, requires a prediſpoſition, in thoſe that receiue them.

a Eze. 36. 25.

Teſtimonie laſt 1 *Pet.* 3. 22. Baptiſme ſaueth. *Anſ.* the place it ſelfe affords ſolution: baptiſme ſaueth, but there is a two-fold baptiſme; one elementarie; whereby the bodie is waſhed; the other ſpirituall, whereby the conſcience is purged; hereof this place is to be vnderſtood; at leaſt they are to be taken coniunctly, ſo that without this latter, the former hath no ſauing efficacie.

See we now their artificiall arguments, firſt, *a ſubiectis*, or perſons to whom Sacraments are adminiſtred, they are rightly and profitably adminiſtred to infants, deafe, dumbe, madde, ſleeping, therefore are not ſignes onely ſtirring vp faith, but immediately conferring ſanctitie by the worke wrought. *Anſ.* Firſt, their antecedent if generall containes a moſt abſurd falſitie; for who, but a madde man, would miniſter the Euchariſt to a childe, a mad man? &c. Not being able to examine themſelues, or diſcerne the

Lords

Lords body? or with what profit ſhould they partake them[b]? ſecondly, if particularly vnderſtood of baptiſme, the conſequence is abſurd; for what though it may profitably be adminiſtred to infants? (for as touching madde men not able to profeſſe faith) me thinkes Papiſts ſhould demurre of adminiſtration: muſt the profit needs be conferring of ſanctitie, without their diſpoſition? and not rather their obligation and binding to obedience through their whole life? we miniſter rightly to infants of beleeuing parents thereby initiating them into the Couenant, binding them to perpetuall obedience; but whether baptiſme any otherwiſe profit them, till they haue diſcretion to make vſe of baptiſme by meditation, to me it is doubtfull. b 1 Cor. 11. 28 29.

Second argument *ab efficiente*, they are ſignes of diuine inſtitution, and therefore practicall, and haue power by the worke done, to effect ſome thing ſupernaturall. *Anſ.* We yeeld all; but yet their concluſion remaines vnproued; for what though they haue by diuine inſtitution a power to worke ſupernaturall effects; yet actually they effect them not without the præuious diſpoſition of the receiuer.

Third argument, Sacraments depend on God in the very vſe, who workes by the Miniſter, therefore by the worke done they confer grace. *Anſ.* It followes not: for what though concurrence of the principall agent be required to make the inſtrument effectuall? will it follow therefore, that the effect, to which they are deſigned, is wrought whereſoeuer the inſtrument is applyed? I take it not: except it be ſhewed, that as the cooperation of the principall is neceſſarie, ſo it is alwayes certaine and preſent; which who can affirme to be perpetuall in the Sacrament?

Fourth argument, Sacraments depend vpon Chriſts death and paſſion, Chriſts death hath given a power to Sacraments to worke grace, *Ergo*, &c. *Anſ.* Firſt, that Sacraments reſpect Chriſts death, rather as the obiect, then as the efficient: ſecondly, be it graunted, that Chriſt by his death hath procured vnto his children the gifts of the ſpirit, by which Sacraments are effectuall vnto vs? yet will it

not

not follow that therefore they are effectuall to all receiuers, in as much as the efficacie of Chriſts merit reacheth not to all, and againe the ſpirit by which they are made effectuall, is not giuen to all. *Iohn 16.*

Fift argument, Sacraments are effectuall to aſſure vs of pardon of ſinnes; therefore are practicall ſignes, that haue a kinde of inherent vertue to confer grace: *Anſ.* It followes not; the Antecedent is too narrow to inferre ſo large a conſequent. It is true that they are effectuall meanes to aſſure beleeuers in greater meaſure of the pardon of ſinnes; not true, that they are thus effectuall by the very receiuing, to thoſe alſo that are not pre-diſpoſed. And *Bellarmines* ſpeech is not to be forgotten; though Sacraments of themſelues be infallibly effectuall, yet may it come to paſſe that to vs they are not effectuall, in reſpect of our owne indiſpoſition.

Sixt argument, Sacraments reſpect faith, otherwiſe then the word; for the word goes before faith, Sacraments follow it[b]: therefore Sacraments worke their effect not by meditation or diſcourſe, but by inherent vertue. *Anſ.* A meere calumney; for what if Sacraments and the word be in that reſpect alike, that the Word goes before faith, and Sacraments follow it? ſhall it thence follow that Sacraments require not our meditation, to this end that they may be effectuall? or that they conferre grace where is no diſpoſition in the receiuer? Nay, doth not the contrarie hence follow, that for as much as Sacraments may not be adminiſtred but to beleeuers[c]: that therefore they are not effectuall to vs without our prediſpoſition?

b Rom. 10. Act. 8.

c Act. 8.

Seauenth argument, Sacraments are effectuall to the receiuer, though miniſtred in an vnknowne tongue; therefore by the worke done. *Anſ.* If by this not vnderſtanding of the language, they meane an vniuerſall ignorance of the tenour of the Couenant; ſo we deny their Antecedent: if ſuch an ignorance of the tongue, as that the word of promiſe is vnderſtood by the ſuſcipient, though not as propounded by the Miniſter; ſo their Antecedent infers not the concluſion.

Eight

Eight Argument: if they auaile not, ſaue onely by meditation and vnderſtanding, then were there no cauſe why the learned &c. ſhould be baptiſed. *Anſ.* It followes not, for euen they that vnderſtand may by renewing their meditation in the vſe of the ſeales be confirmed. *Rom.* 4. 11.

Argument the laſt; otherwiſe no difference betwixt Sacraments of new and old teſtament. Wee yeeld it in reſpect of efficacie[d]; though in the ſignes, manner of ſignifying, and ſuch other circumſtances differences be manifold. [d] 1 Cor. 10. 1. 2. 3.

Many other both teſtimonies and reaſons are produced by the aduerſaries, which partly for breuitie ſake, partly, becauſe they are not ſo vrgent, nor ſo nearely concerne the queſtion, I haue omitted; if any ſhall ſay that I haue impoſed vpon them a concluſion which they maintaine not. *Anſ.* Eyther this muſt be their concluſion to which their reaſons muſt be applyed; elſe proue they nothing againſt vs: for we yeeld them, to be not onely ſignes to ſignifie, but inſtruments effectuall to conferre grace to Gods children in the right vſe of them.

In this queſtion my ſtay hath beene the longer in as much as I ſee the dregges of this popiſh leauen ſticke in our people that hold them *panchreſta pharmaca*, ſalues for all ſores, and potions ſo powerfull to cleanſe them from ſinne, that though there be no care of performing what they binde vnto, yet the grace therein offered they thinke ſhall be by the worke done, communicated vnto them. Let them reade 1 *Cor.* 10. 1. 2. 3. 4. 5. *Rom.* 6. *Mark.* 16. 16. 1 *Pet.* 3. 22. Proceede we now in the Text.

Verſe 26. *Therefore if the vncircumciſion keepe the ordinances of the Law, ſhall not his vncircumciſion be counted for circumciſion.*

THe firſt amplification, by Antitheſis: ſumme whereof is this; that as circumciſion without obedience auailes not to ſaluation; ſo obedience though ſeuered from circumciſion, is in ſome caſe comfortable.

Vncircumciſion; vnderſtand metonymically, the Gentiles vncircumciſed, if it keepe the ordinances of the Law. *Queſt.* Firſt, whether poſſible to keepe the Law? *Anſ.* This Scripture teacheth no ſuch thing, being *hypotheticall*. *Ob.* It ſeemes obedience is requiſite to iuſtification. *Anſ.* So we grant; but then thus we diſtinguiſh; that the obedience of the Law neceſſarie to iuſtification is performed by beleeuers in their ſuretie Chriſt Ieſus; and this requiſite to euery perſon iuſtified: not by our ſelues, in as much as firſt nature corrupted, cannot poſſibly performe it[e]; ſecondly, nature ſanctified is but in part ſanctified. *Rom.* 7.

e Rom. 8. 3.

Obſer. *Be counted circumciſion.*] That is, as well eſteemed, as if he were circumciſed. Now here me thinkes, is more then intimated, that bare want of the Sacrament condemnes not a beleeuer; and that a beleeuer though he want the Sacrament, (that want not ariſing from contempt, but from ineuitable neceſſitie) may be ſaued. See *verſe* 26. Not to be long this way: it is that the *Rhemiſts* yeeld vnto Gentiles before Chriſt not of the ſtocke of *Abraham*. Whence thus we reaſon; that if vnder the olde Teſtament Sacraments were not abſolutely and euery way neceſſarie to ſaluation, then may we not imagine ſuch an abſolute neceſſitie vnder the new: but before Chriſt not abſolutely neceſſarie. *Ergo*, &c. For this were to make our condition worſe then

was

was the ſtate of Iewes, &c. *Obiect.* If any ſhall ſay, that Circumciſion was not then inioyned with ſo ſtraite charge as Baptiſme now. *Anſw.* The contrarie appeareth. *Gen.* 17. 14.

Secondly, infants many dyed without Circumciſion before the eight day; of whom if we ſhall conclude they were damned, we ſhall firſt impoſe crime of tyranny vpon Gods Commandement; and ſecondly, (which is not probable[f],) be able to ſay of ſome particulars, they are damned. Now if bare want of Circumciſion damned not them, neither doth bare want of Baptiſme throw vs out of hope of ſaluation. [f] 2 Tim. 2. 19.

Thirdly, without the Sacrament, righteouſneſſe and iuſtification may be obtained[g]: if iuſtification, then ſaluation: betwixt which two, the connexion is inſeperable. *Rom.* 8. 30. [g] Rom. 4. 10, 11.

Fourthly, *Quid quod?* Some of the aduerſaries confeſſe, that there are ſome caſes wherein Baptiſme of water is not abſolutely neceſſarie as in martyrdome; ſecondly, ſpeake of a kinde of Baptiſme in vow, or deſire which in ſome caſe may auaile to ſaluation. *Votiuus Baptiſmus.*

Fiftly, were authours of that diſtinction of neceſſitie: firſt, abſolute; ſecondly, *ordinatæ poteſtatis.*

Whence me thinkes is eaſily concluded, that though Baptiſme be ordinarily neceſſarie to ſaluation, when it may be had; yet not abſolutely neceſſarie, where is a bare want ſeuered from contempt.

And therefore audacious and vncharitable is that ſentence of Papiſts; that Baptiſme is neceſſarie as a meane to ſaluation, and that in ſuch ſort, that if a man be not Baptiſed, he periſheth euerlaſtingly, although perhaps for his ignorance, he may be excuſed from breach of the Commandement to that end giuen. *Vſe.* *Bellar. de Sacr. Bapt. lib. 1. cap. 4.*

Now ſure their prooфes ſhould bee pregnant for ſo heauie a doome paſſed on ſo many infants, borne in the Couenant, and yet dying vnbaptiſed. Let vs heare them.

First, *Ioh.* 3. 5. *Except a man be borne againe of water and the holy Ghoſt, he cannot enter into the kingdome of GOD. Anſ.* How ſtrange is it? that ſo peremptorie a concluſion, ſhould be built vpon a Text, of ſo doubtfull and ambiguous interpretation? how often doth water ſignifie the ſpirit[h]? nay doth not our Sauiour intimate a diſparitie of neceſſitie? when he firſt propounds, after repeates the abſolute neceſſitie of regeneration, without mention of water; and *Mar.* 16. 16. hauing ſaid that who ſo beleeues and is baptiſed ſhall be ſaued, in the Antitheſis ſaith not, he that is not baptiſed, but onely, he that beleeues not ſhall be damned.

h Ezec. 36. Ioh. 4.

And as to their ſecond reaſon from humane teſtimonies, let it ſuffice to oppoſe that one ſentence of *Auguſtine De Baptiſ. contra donatat. Libro* 4. *cap.* 22. that ſuffering ſometimes doth the ſteed of baptiſme, S. *Cyprian* hath no ſleight proofe from that theefe; to whom (being not baptiſed) it was ſaid, *this day ſhalt thou be with me in Paradiſe. Quod etiam atque etiam conſiderans,* (ſaith *Auſtine*;) *inuenio non tantum paſſionem pro nomine Chriſti id quod ex Baptiſmo deerat, poſſe ſupplere; ſed etiam fidem conuerſionemque cordis, ſi forte ad celebrandum myſterium baptiſmi in Auguſtijs temporum. Succurri non poterit. Neque enim Latro ille pro nomine Chriſti crucifixus eſt, ſed pro meritis facinorum ſuorum: nec quia credidit paſſus eſt, ſed dum patitur, credit. Quantum itaque valeat etiam ſine viſibili ſacramento Baptiſmi quod ait Apoſtolus Rom.* 10. 10. *Corde creditur ad iuſtitiam, ore autem fit confeſſio ad ſalutem, in illo Latrone declaratum eſt: ſed tunc impletur inuiſibiliter, cum myſterium Baptiſmi, non contemptus religionis ſed Articulus neceſſitatis excludit.* Thus farre *Auſtine*; whoſe ſumme amounteth to this, that though contempt of baptiſme be damnable, yet bare want damnes no man.

Vſe. And let it admoniſh vs, as to forbeare ſentencing to hell all thoſe that dye without the Sacrament: ſo not to aduenture, vpon this falſe ſuppoſition of abſolute neceſſitie, intruding into the Miniſters function: diſcomfortable is con-

tempt,

tempt, dangerous omiſſion of this ordinance, where it may regularly be had; & as dangerous without calling to vſurpe the honour of *Aaron*, *Heb.* 5. 5.

Verſe 27. *And ſhall not vncircumciſion which is by nature (if it keepe the Law) iudge thee, which by the letter and circumciſion art a tranſgreſſour of the Law?*

Verſe 28. *For he is not a Iew, which is one outward: neither is that circumciſion, which is outward in the fleſh.*

Verſe 29. *But he is a Iew which is one within, and the circumciſion of the heart, in the ſpirit, not in the letter, whoſe prayſe is not of men, but of God.*

THe next amplification followes, in a compariſon of vnequals: bare want of circumciſion ſhall not hinder the ſaluation of a beleeuing Gentile; nay more, his obedience performed in want of the Sacrament, ſhall iudge thee, which by the letter and circumciſion art a tranſgreſſour of the Law. *Circumciſion by nature* · that is, a Gentile wanting outward circumciſion: *letter and circumciſion*, that is, literall and externall circumciſion ſeuered from the grace of the Sacrament, ſhall iudge, that is, condemne: iudgement of men is properly aſcribed to GOD, as the principall agent; ſometimes to the Word[i], as the rule or witneſſe; ſometimes to the Miniſters and Saints[k]: Firſt, in reſpect of their teſtimonie; ſecondly, example; thirdly, approbation: ſo here, the Gentiles ſhall judge the Iewes, *viz.* by their example, occaſioning the LORD to poure out the ſeueritie of his wrath vpon ſuch, as hauing more meanes, and prouocations, performe leſſe dutie and obedience. Compare *Math.* 12. 41. 42.

i 1 Ioh 12. 48
k Mat. 19. 28
1 Cor. 6.

Vſe. Then how heauie ſhall be the condemnation of many in the Church, exceeded of the Heathen in deuotion, iuſtice, and common honeſtie? how odious was periurie amongſt them? how rife amongſt vs? Vſurie with them matched with murther; with vs vſed as a lawfull trade. Papiſts, to make proſelytes trauaile ſea and land; wander (good God) how farre, to the ſhrines of Saints by them made Idols? inſtruction of families with vs neglected, and our aſſemblies deſolate, &c.

Which by the Letter and Circumciſion.] Letter and Circumciſion, that is, literall circumciſion hauing the element, wanting the ſubſtance. Interpreters note an Enallage of the præpoſition (διὰ) for (ἐν:) perhaps fitly; and yet, it may be the Apoſtle would intimate, the occaſion of their tranſgreſſion; vaine confidence in the outward element receiued by them. This once is euident in common experience, that truſt to the elements incourageth many to libertiniſme in their liues[l]. Sacraments rightly meditated leade to obedience[m]: miſapplyed through corruption, occaſion licentiouſneſſe; as how often doe our people, reprooued by the word of GOD, for ſwearing, drunkenneſſe, whoredome, &c. take ſanctuarie at Baptiſme? as if it aſſured of remiſſion; men trading in tranſgreſſion. Let ſuch conſider, what now followes, in the Apoſtles anſwere; and that is the diſtinction of Iewes and Circumciſion, and analogically of Chriſtians and their Baptiſme.

l 1 Cor. 10. 1. 2. 3.

m Rom. 6.

Verſ. 28. *He is not a Iew*, namely, approued of God, and within the Couenant, *that is one outward, &c.* that hath onely carnall generation of *Abraham*[n]: *neither is that Circumciſion*; auaileable to ſaluation: that is outward in the fleſh; and cutting of the fore-skinne; but hee is the Iew indeede, that is ſuch in ſecret: that is, in heart; whoſe heart is vpright before GOD, in performing his reſtipulation, ſincere obedience; and circumciſion which is of the heart; whereby corruption of the heart is abated, in the ſpirit: by the worke and operation of the holy Ghoſt;

n Rom. 9. 6.

whoſe

whoſe prayſe is not of men onely, which judge after the outward appearance; but of God, which pondereth the hearts.

Then there is more required to Chriſtendome, then to be borne in the Church, or to be ſprinckled with the water of Baptiſme, or to make profeſſion of Chriſtianitie; there be titular Iewes, that are in truth the very Synagogue of Sathan[o]: not all Iſraell that were borne of *Iacob*[p]: not all Chriſtians that are Baptiſed. *Act.* 8. *Obſer.*

o Apoc. 2. 9.
p Rom. 9. 6. 7.

What a witleſſe concluſion then is that of Papiſts? from the name to the nature of Catholiques: becauſe named Catholiques by themſelues, and their adherents (for for vs we giue it them ψευδώνυμοι onely) therefore the onely Catholique Church in the world; and what a Church haue they framed vnto Chriſt? whereof ſecret infidels, open offenders, men lacking all true grace, may be after a ſort, true members; ſo they profeſſe faith, partake Sacraments, performe outward ſubiection to their viſible Cerberus; indeed ſecret infidels, profeſſing faith, and not bewraying infidelitie by lacke of reformation, may till diſcouerie be reputed of men, members of the viſible Church; but that they ſhould be in any ſort true members of that Church, which Chriſt hath bought with his bloud, to whom thoſe benefits of remiſſion of ſinnes, reſurrection to glorie, and life eternall belong, paſſeth (I dare ſay) S. *Pauls* skill, to conceiue, and *Bellarmines* logique to proue. Reade this Text. *Vſe* 1.

And let it teach vs, not to content our ſelues with theſe outward titular prerogatiues; but rather, labour we to finde the ſolide nature of theſe in our hearts. *Vſe* 2.

Notes of a true Chriſtian indeede; generall: oyntment of the ſpirit. 1 *Ioh.* 2. 20. More particular, firſt, they are kings in ruling their owne affections, gouerning their families, *Ioſua* 24. *Gen.* 18. 19.

Prophets, inſtructing themſelues. *Rom.* 2. 21. and others within their compaſſe. *Epheſ.* 6.

Prieſts, gifted with the ſpirit of deprecation, *Zach.* 12. 10. Carefully and delightfully exerciſing it, in behalfe of themſelues and others. 1 *Cor.* 1. 2. *Iob* 1. 5.

Notes of an heart truely circumciſed: firſt, ſuch worſhip GOD in ſpirit: ſecondly, reioyce in Chriſt Ieſus, hauing no confidence in the fleſh [q]: thirdly, put off the ſinfull bodie of the fleſh [r].

[q] Phil. 3. 3.
[r] Col. 2. 11.

And of this ſecond Chapter hitherto.

THE

The III. Chapter.

Verſe 1. *What is then the preferment of the Iew? or what is the profit of Circumciſion?*

Verſe 2. *Much every manner of way: for chiefely, becauſe vnto them were committed the Oracles of God.*



His Chapter, firſt, continues the allegations of the Iewes in behalfe of themſelues, and the Apoſtles anſwers to the ſame; ſecondly, after reſumes the aſſumption diſcontinued; that Iewes alſo are tranſgreſſours of the law; and thirdly, proſecutes the firſt concluſion; that man is iuſtified by faith, without the workes of the law.

Their firſt allegation, propounded by way of queſtion is *verſe* 1. If the caſe be ſo, that Iewes equally with Gentiles, are lyable to condemnation for ſinne, belike then the Iew hath no preferment aboue the Gentile, neither is there any benefit of circumciſion: but the Iewes haue prerogatiues aboue the Gentiles, and circumciſion is ſure profitable, *Ergo*. The Apoſtles anſwer conſiſts, firſt, of a conceſſion to the firſt member; ſecondly, a proofe of it; and thirdly, a deniall of the reaſon, as ſeruing to ouerturne the firſt concluſion, *verſe* 9.

The conceſſion propounded, *verſe* 2. *much is the prerogatiue of the Iew*, proued by inſtance, *the Oracles of GOD were committed vnto them*: the reſt ſhall be ſhewen in order. Obſerue here firſt, the excellency: ſecondly, proprietie: thirdly, manner: fourthly, the title of their prerogatiue.

And hence obſerue; firſt, that it is an excellent and chiefe priuiledge, to enioy the Word and miniſterie thereof; *Obſer.*

Excellencie. of; this is saith *Paul primarium*; for so I take that particle; to note rather the excellencie of the blessing, then the order of enumeration[a]. See *Psal.* 147. where the excellencie of it is shewne, by attributes, effects, comparisons. First, it conuerteth the soule: secondly, it is sure, we may build on the truth of it: both in promise of mercie, and threatning of iudgement: thirdly, it giueth wisedome, and that to the simple: fourthly, it is righteous altogether, no errour in it: fiftly, reioyceth the heart: sixtly, pure in all points: seauenthly, enlighteneth the eyes; compared to gold for profit; to hony for sweetnesse: eightly, maketh circumspect: first, in shewing the danger of sinne[b]: secondly, teaching how to auoide, *verse* 10. ninthly, it incourageth to obedience by propounding rewards, comforts our distresses[c]: instructs in righteousnesse, discouereth errours; checkes our steppings aside, which *Dauid* counted a great benefit[d]: as the Arke amongst the Israelites, so this amongst any people, is a plague of Gods presence.

a Psal. 147. 19. 20. Deut. 4. 8. 9. Psal. 19. 2 Tim. 3. Rom. 15. 4. b Rom. 6. 25. c Rom. 15. 4. d Psal 141. 5.

Vse 1. How much then are wee indebted to the maiestie and bountie of our God, that hath graced vs with this priuie blessing[e]? but to see how coldly thankes for this benefit comes from vs, is strange: our peace and plentie, we can sometimes thankefully acknowledge; but this blessing of blessings, the glad tydings of peace, wrought with GOD by Iesus Christ; and published in the Gospell; this plentie of the Word, how seeme we eyther to loath, as the Israelites *Manna*; or at least coldly to commend and publish the rich grace of GOD to vs in that behalfe.

e Psal. 147. 19. 20.

Reasons of it in many, earthly mindednesse[f]: first, because it allowes none but lawfull profits, and in some, for that it restraines carnall libertie, and reproues corruptions[g].

f Ioh. 3. 19. 20, 21. Amos 8. 5. 11. 12.

Vse 2. Is it such a blessing? then by the truth what ere it cost thee; sell it not, whatere it looseth thee[h]?

h Pro. 23. 23. i Act. 13. 41. 46. 51.

Sinnes depriuing vs of this blessing, first, contempt[i]; secondly, barrennesse of good fruits[k]: thirdly, persecution of the Ministers[l].

k Isa. 5. 4. 5. Mat. 21. 19. l Mat. 23. 30. 37.

Next,

Next, note the appropriation of this bleſſing to the people of the Iewes in the dayes before Chriſt; compare *Pſal.* 76. 1. & 147. 20. *Deut.* 4. 7. 8. *Act.* 14. 17. *Epheſ.* 2. 12. & 3. *dimid.* *Obſer.* Mat. 21. 28.

The time of this appropriation, ſeemes to haue beene about their deliuerance out of Egypt; *Iob* an Edomite, yet a true worſhipper of God; *Melchiſedech* alſo a Prieſt of the moſt high God [m]. *Proprietie.* m Gen. 14. 18

Reaſons of it giuen are: firſt, Gods vndeſerued and ſpeciall loue, ſecondly, truth of his promiſe [n]. n Deut. 7. 7. 8. 9.

Apparent therefore, that grace then was not ſo vniuerſall as Papiſts would haue it [o]: ſith knowledge of the meanes of ſaluation was denied to the nations [p]. *Vſe* 1. o Act. 14. 17. Mat. 10. 5. 6. p 1 Tim. 2. 4.

And ſecondly, this muſt be acknowledged for a ſingular bleſſing, that the Lord hath reſerued vs for theſe laſt dayes wherein the Word of God formerly limitted to the coaſts of Iury and Paleſtina, is now publiſhed vnto vs of the Gentiles; and let vs all praiſe God for his mercy [q], ἐπιτραπέντας entruſted with it, as with an excellent treaſure; where we may obſerue how the word is cõmitted vnto the Church; and what our dutie is in reſpect thereof, faithfully to keepe it; and imploy it to the vſes of the truſt [r]: this that *depoſitum*, the doctrine of the Goſpell and whole word of God, parts of faithfulneſſe: firſt, that we adde nothing thereto [s]: which part of faithfulneſſe how well our aduerſaries haue diſcharged, he that knowes the in adding of the Apocryphall bookes to the canon, and equalling their owne traditions to the written word of God, except he will be blind cannot but acknowledge, with how ſeuere a charge we are adiured to take heed hereof: See *Apoc.* 22. 18. 19. *Vſe* 2. q Rom. 5. 5. 9 *Manner.* r 1 Tim. 1. 11. & 6. 20. s Deut. 4. 2. & 12. 32.

And to what purpoſe need we ſuch a ſupply, ſith what is written: firſt, it ſufficeth to faith and ſaluation [u]: and ſecondly, is able to make the man of God compleatly perfect to euery good worke of his calling [w]? u Ioh. 20. 31. w 2 Tim. 3. 17

A ſecond thing in infidelitie is; that nothing be diminiſhed of what it hath pleaſed God to entruſt vs withall [x]: herein alſo our aduerſaries haue deceiued the truſt repoſed in x Deut. 12. 32. Apoc. 22. 18. 19.

in them; ſhouldering out the ſecond commandement, that they might make roome for Images, and ſcanting the ſenſe
y Mat. 5. of the law as the Phariſies their predeceſſors[y]: with them thoughts of ſinne ariſing from corruption, are no ſinnes; though it be commanded, that God be loued with all the
z Rom. 7. thought; and the law hath ſaid, thou ſhalt not luſt[z]: and
a Iam. 1. 14. ſuch motions draw away and entice the heart[a].

A third part of faithfulneſſe; that we keepe it vnmin-
b 2 Cor. 2. 17. gled[b], and not as deceitfull Vintners, mingle this Wine of the LORDS truth, with the water of humane fancies.

A fourth part is to beautifie and adorne the truth in all
c Tit. 2. 10. things[c].

The fift is that we be carefull and choiſe to whom we communicate: theſe holy things are not for dogges, nor
d Mat. 7. 6. theſe pearles for ſwine[d].

The ſixt and laſt; that we defend, maintaine, and publiſh
e 1 Tim. 3. 10 this truth[e].

Title. Laſt thing obſeruable, is the Title giuen to the Word; *Oracles of God*: partly becauſe deliuered either by liuely voyce, or by immediate inſpiration from God; in which
f Act. 7. 38. reſpect, they are called λόγια ζῶντα, liuely Oracles[f], partly becauſe they ſhould be to vs as Oracles, whereto in all doubts we ſhould reſort. Therefore *Iſaiah* cals vs to the
g Iſa. 8. 20. law and to the teſtimonie[g], and *Dauid* makes Gods ſtatutes
h Pſ. 119. 24. the men of his counſell[h].

Vſe 1. And if in ſteed of aduiſing with Councils and Fathers, men had carefully enquired at theſe Oracles, for matter of faith: doctrine, no doubt, had continued much freer from corruption.

Vſe 2. And if thoſe ſuperſtitious ones amongſt vs, in ſteed of
i Iſa. 8. 19. enquiring at ſpirits of diuination[i], and wearying themſelues with conſultations of Aſtrologers, would tye themſelues to theſe Oracles, both the comfort and ſucceſſe of doubtfull attempts, would be much the greater.

Verſe 3.

Verſe 3. *For what, though ſome did not beleeue, ſhall their vnbeliefe make the faith of God without effect?*

Verſe 4. *God forbid: yea, let God be true, and euery man a lyar, as it is written, That thou mighſt be iuſtified in thy words, and ouercome when thou art iudged.*

BVt proceed we in the Text: *For what though ſome dealt vnfaithfully, ſhall their vnfaithfulneſſe aboliſh the faithfulneſſe of God? God forbid, &c.* Their ſecond obiection followes; well; yet this will follow, that either the Lord hath falſified his faith, or elſe, that all thoſe great promiſes mentioned in the inſtrument of his couenant, are become vnfruitfull and vnprofitable vntovs. *Anſ.* Neither of theſe; for firſt, that vnfaithfulneſſe was not vniuerſall among the Iewes; ſome dealt vnfaithfully, and to them Gods promiſes were by their owne default, vneffectuall; but ſome others there were, and ſhall euer be in that people, to whom the Lord ſhall performe his Couenant; ſecondly, yea though all men be lyars, and euen Gods owne children, through frailtie, bewray particular vnfaithfulneſſe; yet is God ſtill true, both in himſelfe, and to them, if they be his; rather pardoning their tranſgreſſions, then ſuffering his truth to faile. And mans vnfaithfulneſſe ſerues rather to illuſtrate, then to ouerthrow the Lords fidelitie; in as much as he performes his promiſe, euen to thoſe alſo, that in ſome part deale vnfaithfully with him in his Couenant. And this is proued by inſtance [k], *I haue ſinned that thou mighteſt be iuſtified*, that is, I haue fallen through thy iuſt permiſſion, and this thou haſt ſuffered, that thou maiſt be iuſtified: that is; declared and knowne to be iuſt, and faithfull in thy promiſe. [k] Pſal. 51.

This, ſauing the better iudgement of the learned: I take to be the meaning of the word. For that which ſome alledge, that this expoſition ſeemes to import, that how e-

uer

uer men carry themſelues, they ſhall partake the promiſes. It followes not from it; nay this onely followes, that the Lord performes his promiſe, notwithſtanding the particular diſobedience of his ſeruants, which is true[1] and the promiſes of God haue their effect to the beleeuing Iewes, notwithſtanding the vnfaithfulnes of ſome others amongſt them.

1 Mala. 3. 7.

Obſer. Now that we may hence obſerue, is this; The vnfaithfulneſſe of vngodly ones in the Church of God, hinders not the accompliſhment of Gods promiſes made to the faithfull: ſee the Lord anowing this to the Iewes *Ezech.* 18. by reaſons; firſt, all ſoules are Gods, equally his creatures, equally deare vnto him; ſecondly, open profeſſion, the ſoule that ſinneth, and that onely dieth; thirdly, more particular explication; handled in a compariſon of equals; as the rebellious ſonne hath no immunitie by his fathers righteouſneſſe; ſo neither doth the innocent ſonne receiue any detriment by the diſobedience of the father[n]. The Iuſt lines by his owne faith[o], euery man beares his owne burden.

n Hab. 2. 4.
o Gal. 6.

Vſe. I will apply it to ſome particulars, as may moſt concerne the ſtate of our owne Church: this ground me thinkes affords ſufficient euidence for determination of thoſe many controuerſies, ſo vntimely raiſed, ſo hotely purſued, by Browniſts, that haue ſeparated, and Semi-browniſts, that ſtill liue after a ſort in the communion of our Church. It is firſt enquired betwixt vs, whether the malice of the Miniſter impeach the ſufficiency or efficacy of the Sacraments to a beleeuing communicant. This queſtion containes theſe three branches according to the ſeuerall parts of malice or euilneſſe in the Miniſter. Firſt, *hereſie*; ſecondly, *lewd life*; thirdly, *ignorance*.

For hereſie, the queſtion is auncient; whether baptiſme miniſtred by an heretique be baptiſme or no: ſo of the ſupper. *Anſ.* Here I take it is this anſwere, *nec a quouis, nec quouis modo.*

Perhaps there are Heretiques, whoſe adminiſtration is fruſtrate;

fruſtrate; take for inſtance thoſe, that in the mayne doctrine of the Sacraments, and Trinitie of perſons, erre fundamentally, as if faith * *Zanchee*, ſome heretique ſhould teach the partie baptiſed, that the Father alone is God, the Sonne a meere creature; the holy Ghoſt nothing elſe but the action of God in our ſoules; this baptiſme thus adminiſtred, thus receiued, according to *Zanchee* his iudgement, is no baptiſme. *Reaſon:* becauſe not adminiſtred according to the doctrine by Chriſt deliuered, and therefore wants the very forme of baptiſme.

* *Zanch. in precept. 2. de cultu dei externo.*

Auguſtine thinkes otherwiſe; I leaue it *in medio*: ſo likewiſe if any thing eſſentiall to baptiſme be wanting, as matter, or forme, ſuch baptiſme is no baptiſme. * *Nicephorus* makes mention of a Miniſter that in the want of water baptiſed with ſand; the partie was againe baptiſed; and as I iudge rightly.

* *Auguſt. de Bapt. contra Don. lib. 3. cap. 15. Niceph. hiſt. lib. 3. cap. 33*

But if the Heretique baptiſing keepe the doctrine of the Sacrament ſound in ſubſtance, faile not in other things eſſentiall to the Sacrament; iudgement of the Church now long continued is, that ſuch Sacraments are Sacraments; and need not to be iterated.

I will propound the reaſons of the Ancients, briefly, and as briefly anſwer the contrary obiections: firſt, *Auguſtine*; thus, *a pari* as he thinkes; baptiſme may as well be giuen out of the Communion of the Church, as it may be had; but it may be had out of the Communion of the Church, by conſent euen of Donatiſts themſelues, that vſe not to rebaptiſe repenting reuolts. *Ergo.*

* *Auguſt. de baptiſ. contra Donat. lib. 1 cap. 1.*

Secondly, truth taught by Heretiques is Gods truth, and auaileable to edification p. * *Auguſtine* ſaith well. *Sic eorum ſillionem fugit ſpiritus ſanctus, vt eorum non deſiderat miniſterium. Iterum, et ſi non caſtè annunciabant, ſua quærentes, non quæ Ieſu Chriſti; caſtè tamen erat quod annunciabant, &c. Iterum; ſi ipſe non regeneretur; caſtum tamen ſit quod annunciat, naſcitur credens non ex miniſtri ſterilitate, ſed ex veritatis fœcunditate.* If this be true of their preaching, why not alſo of their adminiſtration of Sacraments.

p Mat. 23. 1. 2. 3. Phil. 1. 18.

* *Aug. cont. Epiſt. Par. lib. 2. cap. 11 & contra lit. Pet. lib. 2. cap. 5.*

Againe,

Againe, Circumciſion adminiſtred by Samaritanes was circumciſion; and not repeated; why not baptiſme miniſtred by an heretique?

Cypri. Epiſt. 72. Reaſons of *Cyprian*, keeping euer my reuerence to that glorious Martyr, proue not his purpoſe; and let it be no imputation of pride to diſſent from him herein, ſith himſelfe profeſſeth, he deſired not to fore-iudge or preſcribe to any man; but leaues to euery one, libertie of contrarie both iudgement and practiſe: his reaſons are theſe; Heretiques cannot giue remiſſion of ſinnes or the holy Ghoſt, ſith themſelues lacke them. *Ergo*, giue not the Sacrament.

Epiſt. 70. *Anſ.* Firſt, the ſtate of the queſtion is changed, for we enquire not ſo much of the efficacy to the receiuers, as of the ſufficiencie of the Sacrament in it ſelfe: ſecondly; ſome anſwere thus; that euen heretiques may be ſaid to haue remiſſion of ſinnes, and the holy Ghoſt; though not formally, yet inſtrumentally: thirdly, moſt directly; the conſequence is nought; the Sacrament may be entire in it ſelfe, though the grace of the Sacrament be not giuen by the miniſter. *Iohns* baptiſme was a Sacrament; yet profeſſeth he not to be giuer of the holy Ghoſt: that dignitie was his whoſe ſeruants we all are [q]. *Ob.* Heretiques cannot pray to be heard, for God heares no ſinners [r]. *Ergo*, *Anſ.* * *Auguſtine* hath three anſweres: firſt, that it is not the ſpeech of our Sauiour, but of the blind man; ſecondly, that if vniuerſally vnderſtood, it croſſeth other Scriptures, as *Luk.* 18. 13. 14.

q Mat. 3. 11.
r Ioh. 9. 31.
* *Auguſt. cont. Epiſt. Par. lib. 2. cap. 8.*

Thirdly, that good prayers put vp by euill men, haue audience with God: *non pro peruerſitate præpoſitorum, ſed pro deuotione populorum. Balaam* bleſſed the people, though an euill man, and ſpeaking againſt the deſire of his heart, yet were his words good, and heard of the Lord in behalfe of the people [s].

s Numb. 23.

Ob. But will it not hence follow, that hæreticall congregations are Churches of God, ſince they haue Sacraments ſufficient?

Anſ. Not ſo. *Auſtine* well ſaith, they haue *baptiſ-*

mum legitimum, but not *legitimum*; as the theefe hath the true mans purse. And the Sacraments meerely proue not a Church: if seuered from doctrine sound in the foundation.

And our people may here arme themselues against Anabaptisticall dreamers; that would nullifie Popish Baptisme, and vrge rebaptization.

It is true, they neuer felt fruit of Baptisme, till they left communion with Rome; but had the Sacrament in it selfe entire, and potentially fruitfull to seale vp forgiuenesse to beleeuers.

Now if heresie of the Minister impaire not the nature of the Sacrament, much lesse shall it hinder the office and efficacie of the Sacrament in the heart of the beleeuer, which hangs wholly vpon the promise of God; and faith of the recipient, wrought by the spirit.

From heresie let vs passe briefly to other lewdnesse of the Minister, and see whether the lewd life, or vnsanctified heart of a Minister any whit diminish the perfection of the Sacrament in it selfe, or hinder the efficacie thereof to vs.

These questions I rather propound, because I see they are such as at this day much trouble the Church of GOD. and Lord, that our Church were so happie as to cut off such stumbling blockes from the weake. It is too true of our Ministers, many of them, that is said of *Elyes* sonnes, they haue occasioned the people to abhorre the offerings of the Lord [t]: I say not, but it is the peoples sinne to abstaine, yet withall I am sure it is the heauie sinne of such Ministers, that occasion such abstinence, from the Lords holy ordinances. To the question.

[t] 1 Sam. 2.

Some of the reasons before alledged may hither be applied, to proue that the lewdnesse of the Minister, detracts nothing from the substance or efficacie of the Sacrament.

To these adde these reasons: first, *Iudas* ministred baptisme [u] sufficient in it selfe, I doubt not also but effectuall [w] to

[u] Ioh. 4. 2.
[w] Mat. 10.

the beleeuing suscipient, yet himselfe a secret infidell, yea a Diuell incarnate[x].

x Ioh. 6. 70.

Secondly, Leuites and Priests amongst the Iewes offered sacrifices, celebrated Sacraments; which to Gods people were seales of the Couenant; meanes to nourish faith; yet themselues many of them vnsanctified men. Thirdly, otherwise there could be no assurance at all to Gods children that any time they receiued a Sacrament; because that sanctification of the heart, though it must be presumed to be, where the life is but outwardly reformed; yet cannot be knowne certainely, except by speciall reuelation. And what difference there is in this behalfe, betwixt a secret, and open prophane man; I see not. Fourthly, instruments haue their efficiencie from vertue of the principall mouer; neither can the euilnesse of the Minister frustrate the vertue of Gods ordinance, in the making or working of the Sacrament.

August. in Ioan. tract. 5

Ancient Diuines haue expressed this in sundry similitudes; as by water that passeth through a channell of stone into a garden, though the channell it selfe receiue no benefit because of its owne indisposition, yet the garden is made fruitfull. So, &c.

August. lib. 3. cont. Cres. Gram. cap. 8 De Bapt. lib. 3. cap. 10.

Againe, as in sowing it matters not whether with cleane hands, or foule, the seede be sowen, so it selfe be good, the soyle fertile, receiue the heate of the Sunne, and benefit of rayne. So &c.

As the light of the Sunne is not defiled, though it passe through the dirtiest place, so neither the dignity nor vertue of Sacraments hindered by lewdnesse of the Minister.

And therefore though I loath such Ministers as by their lewd life cause Gods people to abhorre the Lords sacrifices[y]: yet I cannot see, with what comfort the people can refuse Sacraments for the ill demeanour of the Ministers. Doth any man refuse a Kings donation, because a lewd Lawyer drawes vp the conueyance, or deliuers it sealed in the name of the King?

y 1 Sam. 2.

But I hasten to the third branch, which is ignorance; and here thus propound the question; whether the negligence

gence or vnabilitie of the Miniſter to preach, impeach the ſufficiencie or efficacie of the Sacrament to the beleeuing Cõmunicant. This queſtion hath long troubled the Church of God amongſt vs, and yet diſquieteth ſome men weake in iudgement.

I wiſh with my heart, our Church were ſo happie as to cut off occaſion of this queſtion, by furniſhing it ſelfe with able paſtours in euery Congregation. But to the purpoſe. The negatiue ſeemes to me moſt probable; and with all that heate of inueighing, I ſee not yet one argument ſoundly proouing, their actions nullities. And for my iudgement I propound theſe reaſons.

Firſt, it hath beene proued that the ill life of the Miniſter preiudiceth not the ſufficiencie of the Sacrament, therefore neither their ignorance: for it is as much required of a Miniſter that he be ἀνεπίληπτος; vnreprooueable in his life; as that he be διδακτικὸς; able and fit to teach [z]. z 1 Tim. 3.

Secondly, Baptiſme hath beene adminiſtred by ſome that had no calling to preach: yea, and that warrantably, and with Chriſts owne allowance; the Diſciples of Chriſt, before euer they were ſent out to preach, adminiſtred Baptiſme [a]. And that this was before their ſending to preach, appeares by this, that Chriſt himſelfe began not publiquely to preach: till *Iohns* impriſonment [b]; and at this time when Chriſts Diſciples baptized; *Iohn* was not impriſoned [c]. *Ergo*. a Ioh. 3. 22. Ioh. 4. 2. b Mat. 4. 12. Luk. 3. 19. c Ioh. 3. 24.

Thirdly, ſome auncient Diuines are of opinion that thoſe to whom *Peter* enioyned the baptiſing of *Cornelius* and his cõpany, were no preachers [d]. (*Ambroſe* ſaith) that *Peter* had not ſo much as Deacons with him, nor did himſelfe baptiſe *Cornelius*, and thoſe with him, but commanded the brethren which came with him from *Ioppa* to *Cornelius* to baptiſe: And the reaſon of his coniecture is more then probable; for as yet beſides the ſeauen Deacons, there was none ordained: The ſame *Ambroſe* his authoritie in this place [e] is not to be deſpiſed by men of the aduerſe part, for as much as themſelues alledge him as authenticall for them in the point of Biſhops calling. d Act. 10. 48. e *Ambroſ. in Epheſ. cap.* 4. * *Ambroſ. in* 1 *Cor.* 1. 17.

Other reaſons will appeare in anſwere to the obiections of the aduerſe part; which are on this manner.

Firſt, euery miniſterie of the new Teſtament, is a preaching miniſterie, and therefore Sacraments are nullities that are deliuered by no preachers; for Miniſters onely can giue Sacraments. *Anſ.* Firſt, it will trouble theſe men, I ſuppoſe, to proue that euery miniſterie of the new Teſtament is a preaching Miniſterie: holding their owne

1 Principles: For what thinke they of Deacons and gouerning Elders, muſt they alſo be Preachers?

2 What of Doctors, who ſure, if their deſcription of preaching be found (as I thinke it is) come not within the compaſſe of Preachers?

e 1 Cor. 12. 3 What of thoſe ἀντιλήψεις[e], which why I ſhould vnderſtand of aſſiſtent Preachers rather then of aſſiſting readers and miniſters of Sacraments, I ſee no reaſon.

The conſequence will not eaſily be proued; for be it granted that by Gods ordinance none ſhould be miniſters, but who are preachers, will it thence follow; that the action of a no preacher is a nullitie? by Gods ordinance none ſhould be a Miniſter, but who is a ſanctified man; now if an vnſanctified man haue by briberie or fraud thruſt into that holy calling, are his actions therefore meere nullities[f]?

f Mat. 23.

Their ſecond Argument whereby they proue them no Miniſters; is becauſe they waite not on their office[g]: namely, on preaching, the onely eſſentiall propertie of a Miniſter.

g Rom. 12. 6. 7. 8.

Anſ. And doth this proue them to be no Miniſters by calling, becauſe they neglect execution? Kings then are no Kings if they vſe not the ſword to puniſh; and their lawfull iniunctions are nullities to the ſubiect, becauſe they faile in the principall worke of their calling, ſhew a diſparitie betweene the two; or elſe learne, they may be Miniſters by office that neglect the execution of their office.

Their

Their third obiection is, that vnpreaching Miniſters ſinne in medling with adminiſtration of Sacraments, becauſe that is a paſtorall function.

Anſ. Firſt, I demand whether the action it ſelfe for the matter of it be a ſinne in him; or is it his ſinne onely becauſe of the faultie manner of performing? If it be in the latter reſpect onely; that I am ſure will not make his action a nullitie to vs; and that materially it is no ſinne in him, me thinkes is euident; becauſe euery man in place of a paſtour is bound to adminiſter Sacraments; yea and by omitting any paſtorall office he layes open himſelfe to Gods wrath, come he in how he will, whether ordinately, or by intruſion: for on euery paſtour hath the Lord laide neceſſitie of doing paſtorall offices. Secondly, it remaines yet to be proued, that adminiſtration of Sacraments is ſo appropriated to the perſon of the paſtour, that no other but a compleat paſtour may deale in it.

Certainely in the ancient Church Deacons were aſſiſtents to the Biſhops and Presbyters, in adminiſtration both of Baptiſme and Euchariſt.

And many ſtiffe in the opinion forenamed, vſe helpe of others in publike reading, praying, catechizing, who by office are no paſtours. Laſtly, I would gladly haue this conſulted of by my Brethren differing from vs in iudgement. What the word of God hath againſt this; *the ordayning and ſetting apart of ſome perſons, to publike reading, praying, adminiſtration of Sacraments, who yet ſhould not be permitted to deale in publique preaching.* Surely, ſome ſuch order appeares to haue beene amongſt the Leuites and Prieſts of the old Tabernacle. And M. *Iunius* ſeemes to acknowledge the employment of Deacons this way in the primitiue Church, partly for eaſe of paſtours, partly, for their owne triall.

Ambroſ. de officijs lib. 1. cap. 41.

Animadu. in cont. 5. lib. 1. cap. 13. Bellar.

With what warrant of the word they may be called to a Paſtours-office that know not how in ſome meaſure to diuide the word aright, I ſee not; but if ſome men lacking the gift of propheſie, be admitted to ſome other inferiour ſub-

ordinate ſeruice in the Church, I ſee not what the Church doth herein repugnant to the Scriptures, prouided alwayes they poſſeſſe not the place of paſtours.

Thus farre of theſe controuerſies, entred into as GOD can witneſſe with my ſoule, not to iuſtifie the boldneſſe or ignorance of ſuch as haue without gifts thruſt into the paſtours office; but to remoue the vniuſt and cauſeleſſe ſcruples of weake conſciences, that deeming their actions nullities, haue almoſt reſolued of rebaptization; and vtterly refuſe Sacraments at the hands of vnpreaching Miniſters. Their deſire to haue true ſeales ſet to their pardon, I blame not; but their refuſall of Gods ſeales for ignorance or negligence of the keepers, who can defend?

To theſe may be added, that other *quære* betwixt vs and Browniſts, whether a man may with comfort of conſcience partake the Sacraments with thoſe aſſemblies wherein open ſinners are tolerated to participate; ſo that hee ſhall not partake with them in their ſinnes, nor any way hinder his owne benefit by theſe and like workes of Religion.

Here againe I could wiſh the executours of Church Diſcipline would be awaked, and not ſuffer the prophane drunkard and adulterer to touch things ſo holy[h]. And my Brethren the Miniſters to diſcerne betwixt the precious and the vile[i]: that the hearts of the righteous be not made ſad by ſuch promiſcuous promiſing and ſealing vp life to the wicked: howbeit, it ſhould be farre from euery honeſt heart; to ſeparate from aſſemblies wherein ſuch abuſes are tolerated through negligence; or therefore to refuſe to vſe their owne right, becauſe vſurpers vniuſtly intrude thereon.

h Mat. 7.

i Ier. 15. 19.

For the queſtion; beſt Diuines both auncient and moderne thus reſolue, that in aſſemblies, where the word and worſhip of GOD is kept pure for ſubſtance, there may be a comfortable participating of Sacraments; yea though by conniuence of gouernours, ſome inordinate walkers be admitted.

Reaſons,

Reaſons, ſome of them are theſe: Firſt, *Paul*[k], preſcribing an order of due preparation to Sacraments, wiſheth vs to examine our ſelues, not others: now if he had thought it vnlawfull to communicate with others that are vnworthy, he would haue giuen charge, with as great circumſpection, to looke to others as to trie our ſelues: ſecondly, the ſame Apoſtle limites the crime and penaltie of vnworthy receiuing, to the perſons ſelfe that partakes vnworthily, *verſe* 29. By vnworthy communicating he brings iudgement on himſelfe not vpon others: thirdly, examples of Prophets liuing in corrupteſt times of the Church; yet not ſeparating from the publike aſſemblies, where was the word of GOD, and ceremonies of Gods owne Inſtitution; but in the middeſt of a polluted people lifting vp pure hands and pure hearts vnto God: fourthly, practiſe of Chriſt and his Apoſtles, in extremity of Phariſaicall licence and ſuperſtition; yet aſſembling to the ſame Temple with the wicked themſelues, vnto publique exerciſes of Religion. More I will not adde. The obiections of the aduerſe part ſhall haue a ſhort ſolution; and ſo a paſſage to the next.

k 1 Cor. 5. 11 28. 29.

Obiect. They alledge, 1 *Cor.* 5. 11. with ſuch eate not[l]; 2 *Cor.* 6. 17. *Iſa.* 52. 11. come out from among them[m], touch no vncleane thing[n].

l 1 Cor. 5. 11
m 2 Cor. 6. 17
n Iſa. 52. 11.
o Eph. 5. 7. 11

Anſ. * Our Diuines thus anſwere; firſt, that the places ſome of them ſpeake of fellowſhip with them in workes of darkneſſe[o], by comparing, *Epheſ.* 5. 7. 11. ſecondly, that they are meant of priuate familiaritie or amitie with ſuch; and thirdly, that onely as it tends to countenance them in their euill.

* *Calu. Inſt. lib. 4. cap. 1. Sect. 5.*

It is true ſaith * *Auguſtine*; that the Prophet ſaid plainely, come out from amongſt them, ſeparate your ſelues, touch no vncleane thing. *Ego vt intelligam quid dixit, attendo quod fecit*, by his fact he expounds his ſpeech. He ſaid depart; to whom ſaid he it? ſurely to the righteous: from whom ſhould they depart? ſurely from ſinners and vniuſt. I enquire whether himſelfe departed from ſuch, and I finde

* *Auguſt. de ver. Dom. ſecundum Mat. cap. 18 ſub finem.*

that he departed not. Therefore he meant otherwiſe, *viz.* then of a bodily ſeparation: for ſure he would be the foremoſt in doing, that himſelfe commanded: he ſeparated in affection; *obiurgauit atq; arguit: continendo ſe a conſenſu, non tetigit immundum: obiurgando autem exiit liber in conſpectu Dei, cui neq; ſua Deus imputat peccata; quia non fecit; neq; aliena qua non approbauit; neque negligentiam, quia non tacuit, neque ſuperbiam quia in vnitate manſit: Sic ergo fratres mei quotquot habetis inter vos, &c.* If you haue any amongſt you loden with loue of the world, couetous, periurers, adulterers, &c. as much as in you lyes improue them, that in affection and heart ye may depart from them. Reproue them, that ye may goe out from amongſt them: and conſent not vnto them, that yee may touch no vncleane thing.

* *Auguſt. cont. Donat.* Thus farre * *Auguſtine* againſt old Donatiſts, whoſe proud ſchiſme Browniſts amongſt vs haue reuiued.

Verſ. 4. *Yea, let God be true, and euery man a lyar.*

The former concluſion is here proued by a reaſon, as I take it, *a fortiori:* God is true in his promiſe and couenant; though euery man be in part vnfaithfull; therefore the vnfaithfulneſſe of ſome few in the Church aboliſheth not the fidelitie of God in his promiſe. The Antecedent is proued by a ſpeech of *Dauid* p. The accommodation of this place is diuerſe, ſome referre it to *Dauids* petition q, *waſh me, &c.* that thou mayeſt be iuſtified, *id eſt*; that thou mayeſt be acknowledged iuſt and true in thy promiſes. Some to *Confiteor*, I acknowledge my wickedneſſe, &c. that thou mayeſt be iuſtified. Some to *peccaui*, I haue ſinned, that thou mayeſt be iuſtified.

p Pſal. 51.
q Verſe 4.

And this ſauing other mens better iudgement, I take to be the connexion agreeableſt to the Apoſtles purpoſe, and the words of the obiection following.

Queſt. Was this then *Dauids* end in ſinning? *Anſ.* Not ſo: not *Dauids* end in committing; but the Lords end

in

in permitting his ſinne: ſecondly, the particle (that) notes not alwayes the intention but the euent. *Vt ſit ſenſus*, I haue ſinned by thy iuſt permiſſion; out of which ſinne, this one thing hath followed, the illuſtration and magnifying of the glory of thy truth, in as much as euen to me dealing vnfaithfully in thy Couenant, thou keepeſt promiſe and mercie. And this me thinkes firſt agrees with the Apoſtles ſcope, and hath an argument *a fortiori* to proue the concluſion of the Apoſtle; mans infidelitie aboliſheth not the truth of God, nay which is more it ſerues to illuſtrate and commend it, as one contrarie ſet by another: ſecondly, it ſuites with the obiection enſuing; which is this, our vnrighteouſneſſe commends the righteouſneſſe of God.

See we what may hence be gathered: firſt, I thinke it is hence ſoundly collected, that particular vnfaithfulneſſe cuts no man off from the Couenant of grace: GOD is true in performing his promiſe, though euery man; yea his owne children be in part vnfaithfull. *Obſer* 1.

Particular vnfaithfulneſſe; I thus interpret; that which is ſhowne in ſome particular acts of vnfaithfulneſſe: as in *Danids* adulterie and murther, &c. groſſe fals, and ſuch as deſerued vtter reiection from Gods loue, yet through Gods pardoning mercie, no ſeparating ſinnes: ſecondly, ſuch as wherein the committer is in part a patient, as * *Bernard* interpreteth; becauſe with the whole heart he ſinneth not, but hath euer ſome reluctation againſt the temptation; ſome diſlike after the committing: See the reaſons f.

Therefore they are iniurious to the comfort of Gods Saints, that teach euery groſſe ſinne waſting the Conſcience, to throw them for the preſent, vtterly out of Gods fauour. It is true that till repentance, ſenſe of fauour is loſt: yet euen then when the Lord turnes towardes vs the anger of his countenance, is he a gracious God and father vnto vs. Yea, his very anger ariſeth from loue, and tends to good. *Vſe.*

Now if any ſhould hence embolden himſelfe to commit ſinne; let me ſay what I thinke; he giues euidence that he neuer

* *Bernard de Nat. & dig. Amoris diuini. cap. 6. patitur peccatum non facit.*

f Rom. 7. f Mal 3. 17. Pſal. 89. 32. 33.

neuer yet came within Gods Couenant; but if by infirmitie any haue beene ouertaken; let him not from particular ſlips conclude his throwing out of the Couenant; God is ſtill a Father, and Chriſt an Aduocate[t].

t 1 Ioh. 2, 1. 2.

Obſer. 2. *That thou mayeſt be iuſtified, &c.*] Very ſinne it ſelfe turnes in the iſſue to the glorie of God: had wee euer had ſo glorious a monument of Gods power and iuſtice, had not *Pharaoh* in his pride and obſtinacie oppoſed to Gods command[u]? It was *felix culpa*, ſaith *Gregory* of *Adams* fall (iudging of it by the iſſue) that made way for ſuch a redeemer as was Chriſt the Lord. In a word; God glorifies his mercie in pardoning, his iuſtice in puniſhing, his power in ouer-ruling, his wiſedome in ordering the very ſinnes of men and diuels.

u Exod. 9. 15 16.

Vſe. May he not then, without impeachment of his goodneſſe, permit ſinne to be? that knowes out of it to bring ſo much glorie to himſelfe? It is true that *Auſtin* hath, the omnipotent GOD would neuer ſo much as ſuffer euill to be done, but that he knowes to bring good out of euill.

There is nothing ſo abſolutely euill, but eyther hath or may admit ſome reſpects of goodneſſe. And whether they more diſhonor God, that teach an idle ſpeculation of the euill deedes of men, and erect a power of committing ſinne, countermaunding Gods power in preuenting it, or they that aſcribe to him a voluntarie permitting of it for his owne glorie, let Gods Church iudge.

Verſe 5. *Now if our righteouſneſſe commend the righteouſneſſe of God, what ſhall we ſay? Is God vnrighteous which puniſheth?* (*I ſpeake as a man.*)
Verſe 6. *God forbid: elſe how ſhall God iudge the world?*

NOw follow certaine obiections, occaſioned by this preſent doctrine, and allegation out of the Pſalme. *Ob.* If this be ſo (as thou ſeemeſt to alledge out of *Danid*) that our vnrighteouſneſſe, commends, *id eſt*, ſets out, and makes more conſpicuous the righteouſneſſe and fidelitie of God; then is God vniuſt that puniſheth for vnrighteouſneſſe. *Anſ.* Of three members; firſt, a Caution: *I ſpeake as a man*; that is, in perſon of a carnall and prophane man: ſecondly, a deteſtation; *GOD forbid*: thirdly, confutation of the conſequent; by a reaſon from the act or office of God; *God is not vniuſt*; for then could he not be judge of the world, &c.

In this obiection note we two things: firſt, the manner of propounding: ſecondly, the ſubſtance of it: manner, by way of queſtion; and that after a ſort interrupted in the very vtterance; the Apoſtle me thinkes, therein reſidencing the ſtate of godleſſe cauillers againſt Gods truth.

How they are ſometimes appalled and euen at a ſtand in vttering their blaſphemous concluſions. Reaſons: firſt, naturall conſcience ſometimes is wakened in them [w]: ſecondly, remembrance of iudgements inflicted on others cauſeth trembling: thirdly, GOD himſelfe ſometimes immediately ſtrikes with feare [x]. *Obſer.*

[w] Rom. 2. 15.

[x] Ioh. 15. 21.

And it were to be wiſhed they had grace to ſtop; where conſcience checkes; that if the minde haue had libertie to conceiue, the tongue yet may be bridled from vttering blaſphemies, which conſcience recoyles againſt: how often, doe I perſwade my ſelfe, haue our aduerſaries of Rome ſuch *Vſe.*

such controulements, while they are labouring to make Gods truth odious, by deducing thereout blasphemous inferences? it is fearefull to breake through impediments that GOD layes in our way to withhold from sinne.

Substance of the obiection. If our vnfaithfulnesse serue to illustrate Gods truth, and to make it more glorious; then is God vniust that punisheth vnfaithfulnesse. But the first is true: *Ergo.* Now the direct answere is not here expressed by the Apostle, partly for that the cauill was so odious, that it required rather detestation, then answere; partly because the answere was so obuious, that any man might frame it; see we what it is: the answere is on this manner, that it followeth not, because that the illustration of Gods glorie flowes not from our sinnes, eyther by nature of them, or by intention of the committer, but by accident rather. See we therefore a little how sinnes set forth and commend Gods truth, and promote his glorie. *Ans.* First, as one contrary sets forth the nature of another, by comparison and *inxta-position.* Sickenesse commends health, peace, warre; and mans vnrighteousnesse Gods righteousnesse, thus onely by making it appeare more glorious, when they are compared together. Health receiues no bettering from sickenesse naturally, yea rather it ouerthrowes it: so secondly, by accident, because God takes occasion thereby eyther to shew mercie in pardoning, or iustice in punishing. Whence followeth this doctrine:

Obser. That though mans wickednesse redound in the issue to Gods glorie, yet is God iust in punishing it.

Reasons: first, sinne in its owne nature tends to Gods dishonour[y]: secondly, the sinner in it intends not to honour God[z]. * *Augustine* shewes how in wilfull murther, though it be true, that God after a sort giues the innocent into the hand of the slayer, yet God is iust, and the murtherer, doing the secret will of God, is iustly punished.

[y] Rom. 2. 23.
[z] Isa. 10. 6. 7. Gen. 50. 20.
* *August. quæst. super Exod. quæst.* 79.

Deus non nisi iustè, homo autem pœnâ dignus: non quia illum occidit, quem Deus nollet occidi: sed quia per iniquitatem.

Non

Non enim miniſterium Deo iubenti præbuit, ſed ſuæ maligna cupiditati ſeruiuit. In vno igitur eodemq; facto, & Deus de occulta æquitate laudatur; & homo de propriâ iniquitate punitur, &c. he addes the inſtance of *Iudas, vt alibi.*

Therefore let no man pleaſe himſelfe in this that his euill deedes haue turned in the euent to the glory of God. *Vſe.*

It is true that there is not the lewdeſt action of the prophaneſt miſcreant, but GOD brings ſome good out of it: their iudgement is neuer the leſſe, notwithſtanding God be thereby accidentally glorified. There was neuer more helliſh ſinne then that of the Iewes in crucifying the Lord of glorie; nothing by which God euer reaped greater glorie then by the death of his Sonne: yet is the wrath of GOD come vpon them to the vtmoſt [a]: and that moſt iuſtly. a 1 Theſ. 2. 16

It is true that *Pauls* bands turned in the iſſue to the furtherance of the Goſpell [b]: yet woe to that Lyon that bound him. True, that perſecutions of Gods children turne to their benefit [c], bringing quiet fruit of righteouſneſſe [d]: working vnto them an incomparable waight of glorie [e]: yet ſhall God in his iuſt iudgement recompence tribulation to them that trouble his [f]: but proceed wee in the Text. b Phil. 1. 12. c Rom. 8. 28. d Heb. 12. 11. e 2 Cor. 4. 17. f 2 Theſ. 1. 6.

In the Apoſtles anſwere, occurres firſt his Caution: I ſpeake after or according to man: that is, not in mine owne perſon; as if I eyther approued or deuiſed ſuch a deduction; but I Anticipate onely the cauils of prophane carnall men; readier to blaſpheme then to beleeue the truth.

So charie ought Gods children to be in obiecting againſt the truth, and euen in propounding the cauils of others, neuer to owne them for theirs; ſuch proteſtations were ſeaſonable in ſcholaſticall diſputations; eſpecially where rude nouices are admitted to be Auditors; I ſpeake what I know, the very omiſſion of ſuch cautions, and ouer-great heate in preſſing obiections, though but perſonately, hath tainted the iudgements of ſome through their ignorance.

Secondly,

Secondly, his deteſtation. *Abſit*: GOD forbid; the forme of Apoſtolicall deteſtation: and as *Caietane* ſaith; it ſhewes how he euen abhorred to heare mention of the iniuſtice of God. And ſhould teach vs not without trembling and deteſtation to reiect cauils eſpecially blaſphemous againſt God, and iniurious to his truth: inſtances in this Epiſtle are diuers.

And if there were no other thing to proue our key-cold loue of Gods truth, and zeale for his glorie; this one were ſufficient; our lentitude in reprouing thoſe many blaſphemies of Gods holy name, which in company of prophane men we cannot but heare.

Thirdly, his confutation: (*elſe how ſhall God iudge the world.*] The manner of anſwere may in Logicke ſeeme abſurd, but is in Chriſtianitie the beſt that can be ſhaped to denyers of principles; neither was it want of skill that made the Apoſtle deny the concluſion; but Wiſedome rather to direct Gods children, how to carrie themſelues towardes ſuch as queſtion vndoubted principles: ſtill hold euident truthes, yea though thou know not how to aſſoyle doubts rayſed by men of corrupt mindes and deſtitute of the truth.

In Philoſophy it is receiued, not to diſpute againſt ſuch as deny principles; in Diuinitie it is moſt ſafe eſpecially for meaner men; to hold concluſions euidently taught in deſpight of all cauilſome premiſſes.

If any ſhall queſtion the being of my GOD, in whom I liue, moue, and haue my being; whom, if I were blind, I may euen palpably feele: I may perhaps pittie his Atheiſme, and deplore the abuſe of wit, but ſhall chooſe to confute rather with a club, then with an argument, though plentie want not. If *Arius* or *Antitrinitaries*, ſhall oppoſe againſt the Trinitie of perſons in the vnitie of Diuine eſſence, deteſt their blaſphemie; but though their contradictions ſeeme neuer ſo plauſible and vnanſwerable, hold ſtill the concluſion that there are three bearing witneſſe in heauen, and that theſe three are one §.

§ 1 Ioh. 5. 7. &c.

Verſe 7.

Verſe 7. *For if the veritie of GOD hath more abounded through my lye vnto his glorie, why am I yet condemned as a ſinner.*

Verſe 8. *And (as we are blamed, and as ſome affirme that we ſay) why doe we not euill, that good may come thereof? whoſe damnation is iuſt.*

BVt ſee we here other cauilling inferences from the ſame grounds: The Apoſtle brings in the cauiller thus yet inferring: If Gods truth hath beene much more abundantly manifeſted by my lye, and vnfaithfulneſſe to his glorie, not onely God ſhall be vniuſt in puniſhing, but God and man both iniurious in cenſuring my action of ſinne, yea more then that; theſe euill things (as they are deemed) ſhould be exhorted vnto and done as good, that ſo great a good as Gods glorie might come thereby: This the obiection; anſwere followeth; firſt, theſe are but ſlanders and ſcandalous imputations; for we teach no ſuch thing, neither will theſe concluſions follow vpon our doctrine; ſecondly, by denunciation of iudgement, their damnation or iudgement is iuſt. The direct anſwere to all theſe cauils ſee in *verſe* 5. they haue all a manifeſt *fallaca accidentis*.

Verſe 8.

Obſer.

Obſerue the common lot of Miniſters to be ſubiect to ſlanders (as we are ſlandered [h].)

h Act. 24. 5. Ier. 15. 10. & 18. 18.

Reaſon; thorow our ſides Sathan wounds the truth; and by diſgrace of our perſons aliens from reſpect of our doctrine.

Vſe 1.

Let neither Miniſters nor people thinke it ſtrange if this betide vs at this day [i]. The Diuell is ſtill a Diuell; as the accuſer of the brethren [k]: ſo eſpecially the ſlanderer of the miniſterie.

i Mat. 5. 10. 11. 12.
k Apoc. 12. 10

Vſe 2.

Be not haſtie to admit an accuſation againſt an Elder [l]: not vnder two or three witneſſes and thoſe authenticall. The reaſon of which caueat, is thus giuen by ſome; for that Sathan

l 1 Tim. 5. 19.

Sathan hath ſpeciall enuie at ſuch, and none more expoſed to calumnies then they, none whoſe diſgrace brings greater preiudice to paſſage of the truth.

Obſer. As our perſons eſcape not ſlanders; ſo neither our doctrines ſcandalous imputations. Chriſt accuſed as a deſtroyer of the law [m]: what neede wee ſeeke further then our owne experience? he that hath leaſure, let him ſee that *farraginem blaſphemiarum* ſcraped together by *Kelliſſon* out of *Bellarmine*, againſt not ours, but *Pauls* doctrine of Predeſtination; certaintie of ſaluation, iuſtification by faith onely, &c.

m Mat.5.19.

This onely let me admoniſh our people, as not to be offended at this when it fals out, ſo withall to compare what we teach of theſe Articles with the writings of the Prophets and Apoſtles, yea this withall let me more ſay, that the cauils againſt our doctrines are no other then what Gods ſpirit hath preuented, and plentifully anſwered in the Scriptures [n].

n Rom.3.31. Rom.9.14. 19. &c.

And let theſe ſlanderers well waigh what the Apoſtle here ſpeakes of their iſſue; (*their damnation is iuſt*) and ſure if for idle words we are countable [o], how much more for blaſphemies againſt Gods holy truth?

o Mat.12.36.

Verſe 8. *And (as we are blamed, and as ſome affirme that we ſay) why doe we not euill, that good may come thereof? whoſe damnation is iuſt.*

LEt vs doe euill that good may come of it. This reſolution here reproued, affords vs this inſtruction:

That euill may not be done, that good may come of it: no not the leaſt euill to procure the greateſt good [p]: Will you ſpeake wickedly for Gods defence, and talke deceitfully for his cauſe? may I not lend God a lye for his

p Iob 13.7.

his glorie? much leſſe doe any other euill, for any other good whatſoeuer. *Sauls* pretended intention was good, yet his action cenſured of rebellion, and compared with the ſinne of witchcraft [q]; and how did Gods wrath burne againſt *Vzzah*, notwithſtanding his zealous intention, to preſerue the Arke from falling [r].

q 1 Sam. 15. 20. 21. 23.
r 2 Sam. 6. 7.

Vſe. What Apologie therefore can Papiſts haue for their warranting rebellions and treaſons againſt Princes hæreticall, as they tearme them, and tyrannous? And how will the reference and ordering of ſuch foule actions *in Deum*, and good of the Church warrant ſuch attempts to conſpiratours? It is a good ſaying of *Caietane*, vpon this place; *ſecundum ſanam veramq; doctrinam peccata non ſunt eligenda vt media ad quemcunq; bonum finem.* Heare his reaſon. *Quia ſuapte natura repugnat peccato quod ſit eligibile; & propterea nec propter ſe nec propter aliud bonum eſt eligibile.* And if no ſinne, ſure then not the murther of the LORDS annointed, howſoeuer hereticall; tyrannous, excommunicate.

I ſay nothing of the whole frame of their Religion, that hath no other foundation in the world much of it, but good ends and intentions; ſuch as are ſtirring vp of deuotion, alluring of the people, abating of corruption [s], and ſee in what eſteeme ſuch wiſe ordinances are with the Lord [t].

s Col. 2. 21. 22. 23.
t Mat. 15. 9.

Now I could wiſh our people had this principle thorowly faſtened in their vnderſtanding; that good intentions make not good actions, and that as well the meane, as the meaning muſt be good: if we deſire to haue our actions pleaſing vnto God [u]. Sathans aduantages are many from hence; euils by this meanes being not onely boldly committed but ſtoutly defended.

u Mic. 6. 8. Ioh. 16. 2.

I will paſſe from this place with a queſtion or two; firſt, what if two euils be propounded? may not the leſt be choſen to auoide the greater? *Anſ.* Euils are of two ſorts: firſt, euils of paine: ſecondly, euils of ſinne: If both be euils of paine, the olde rule is *E malis minimum*, though perhaps there are caſes, wherein it is not ſafe to be our owne carx 2 Sam. 24. 13. 14.

uers. If both be sinnes, the rule is this; *E malis minimum*: no not the least to auoide the greatest. *Caietane* reasons well, if no euill may be done that good may be procured, much lesse that euill may be auoyded: seeing that to auoide an euill is a lesse good, then to procure a thing truely good.

Secondly, what if euils of both natures offer themselues; perhaps a little sinne (if any may be little) and a great paine; as an officious lye or cruell death, may not the lye be aduentured, that death may be auoyded? *Anſ.* If thou mayest not lye for Gods glorie[y], much lesse for thine owne life, that should be as dung vnto thee, compared with the glory of God.

y Ioh. 13. 7.

May sinnes be tolerated to auoide inconueniences? as vsurie to maintaine traffique; Idolatrie to preserue peace of kingdomes, &c. *Anſ.* This rule well weighed sufficiently alloyles these doubts; whatsoeuer sinnes wee haue power to hinder, and hinder not, become ours by iust imputation[z]. And for toleration of strange worship, if it hath beene the blemish of good Kings to tolerate instruments of Idolatrie, though not the vse of them; if secondly, commendation of others to remoue them; if thirdly, *Asa* did well in not tolerating his mother to haue her Idol[a]: if fourthly, he and others be commended for commanding and compelling their people to serue the Lord, and to doe after the law and the commandement[b]; me thinkes they cannot scape blame that tolerate euils so odious: and I could with all Christian politiques to consider, that righteousnes is the best vpholder of states, and transgression in the issue proues their ouerthrow[c]. May a lesse sinne be tolerated, to preuent a greater. *Anſ.* Where meanes are not to hinder both[d]; though in *Moses* perhaps there was something extraordinarie: and that onely till God giue meanes and opportunitie to reforme all.

z Neh. 13. 17. 18. Ezech. 18. 13

a 1 Reg. 15. 13

b 2 Par. 14. 4. & 34. 31, 32. 33.

c 2 Par. 15. 2.

d Mat. 15. 8.

Thus farre of these cauils by way of digression; of purpose vsed by the Apostle, to preuent the scandall of weake, and stop the mouthes of prophane cauillers.

This

This wiſedome let it be imitated of vs all in our miniſterie, in doctrines that may by miſtaking prone offenſiue; prudently preuent whatſoeuer a cauiller may obiect, though ſometimes we be cenſured to ſhake hands with our Text.

Verſe 9. *What then? are we more excellent? No, in no wiſe: for we haue alreadie proued, that all, both Iewes and Gentiles are vnder ſinne.*

Verſe 10. *As it is written, There is none righteous, no not one.*

Verſe 11. *There is none that vnderſtandeth: there is none that ſeeketh God.*

Verſe 12. *They are all gone out of the way: they haue bene made altogether vnprofitable: there is none that doth good, no not one.*

Verſe 13. *Their throate is an open ſepulchre: they haue vſed their tongues to deceit: the poyſon of aſpes is vnder their lippes.*

Verſe 14. *Whoſe mouth is full of curſing and bitternesſe.*

Verſe 15. *Their feete are ſwift to ſhed blood.*

Verſe 16. *Deſtruction and calamitie are in their wayes.*

Verſe 17. *And the way of peace haue they not knowne.*

Verſe 18. *The feare of God is not before their eyes.*

LEt vs now proceede to that that followeth; *verſe* 9. Where the Apoſtle preoccupates what Iewes might inferre vpon his former conceſſion of priuiledges granted them aboue the Gentiles. *verſe* 1. 2. *Ob.* Thus much then you grant; that Iewes haue ſomething more then Gentiles; and therefore are not equall in the caſe of iuſtification. *Anſ.* Not ſo; ſaith the Apoſtle, for we haue alreadie proued, that all both Iewes and Gentiles are vnder ſinne.

First, see we how this seeming contradiction may be reconciled, the Iewes haue preheminence aboue the Gentiles many wayes, and againe, Iewes excell not Gentiles. *Ans.* Both true in diuers respects: if we regard fauours vouchsafed of God; so Iewes exceede Gentiles; if we view them in nature, and consider them in the point questioned of the breach of the law; so no oddes betwixt Iew and Gentile; for all are equally vnder sinne; all equally therefore excluded from possibility of being iustified by workes: This is the plainest reconcilement; though there be others conceiued in other termes.

Obser. Now whereas Iewes so readily take hold of what *Paul* grants, touching their preheminence. Obserue wee how propense our proud nature is, to owne her excellencies, though hardly brought to acknowledge infirmities [e]. Reasons; First, nature sicke of selfe-loue; and loath to seeme nothing in her selfe; the lesson hard to deny our selues [f]: Secondly, and the cunning Diuell first wound in himselfe by pride; labours by pride to keepe possession against grace; GOD resisteth the proud [g]: this is well knowne to the Diuell.

[e] Luk. 18. 11. 12. 28.

[f] Mat. 16. 24.

[g] 1 Pet. 5. 8.

Vse. This may we easily take our selues withall euer by a little obseruance; labour we to correct it, by dwelling vpon meditation of naturall frailtie.

The Lord vseth these meanes to remoue it: first, affliction after greatest fauours [h]: secondly, permitting graces to ebbe and flow in vs: thirdly, sometimes leauing vs to our selues, that by experience of frailtie wee may learne to beare lowly conceits of our selues in nature.

[h] 2 Cor. 12. 7.

[i] Mat. 26.

Obser. For this cause let vs consider the obseruation this *verse* next affordeth, that is, that whatsoeuer difference grace or prouidence hath put betwixt vs, in this we are all equall, whether Iewes or Gentiles, bond or free, King or beggar, if we be sonnes of *Adam*, we are all vnder sinne. That fountaine hath poysoned all the streames thence issuing. Now so we are said to be in three respects: first, vnder guilt of sinne: secondly, vnder curse of sinne: thirdly, vnder raigne of sinne.

The

The two firſt are here chiefly meant [k], and the gloſſe of Rhemiſts, that will haue this ſaying of *Paul*, and the teſtimonies annexed, to be reſtrained to the multitude and more part of the Iewes, not vnderſtood of euery particular; as *Zacharie* and *Elizabeth*; the bleſſed Virgin, and others, is abſurd; for who can imagine *Paul*, or rather GODS ſpirit ſo bad a logitian, as out of a particular to conclude a generall.

k Rom. 5. 12. Gal. 3. 9. 10. Epheſ. 2. 3.

No Iew can be iuſtified by the Law; for the moſt part of them are vnder ſinne: is this trow wee *Pauls* beſt Logicke?

Ob. Zacharie and *Elizabeth* &c. were iuſt. *Anſ.* By grace, not by nature, whereof the Apoſtle here concludes. And *Pauls* wiſedome is obſeruable, reckoning himſelfe amongſt theſe that excell not by nature though God had by grace, put difference betwixt him and others.

Now brethren this ſtate of our nature, let vs all take notice of; and labour, not onely to acknowledge it in our iudgement; but euen to feele it in our hearts: firſt, it is that muſt be in vs before we can be fitted for grace [l]: ſecondly, it hath a gracious promiſe of refreſhing, *vbi ſupra* [m]; thirdly, lacke of it hindereth all ſolide comfort [n]: fourthly, the firſt ſtep to Gods kingdome [o]: Meanes, firſt, view our ſelues in the looking glaſſe of the law [p]: it is the end why it is giuen, to ſhew miſerie, by reaſon of ſinne; and to implead vs guiltie before Gods iudgement ſeate [q]: ſecondly, apply to our ſelues the curſes, which are without partialitie threatned to euery tranſgreſſour, for euery tranſgreſſion [r]: thirdly, conſider of how pure eyes the Lord is [s]: how he hates inquitie [t]: and ſuffers no tranſgreſſion to paſſe vnpuniſhed [u]: hath appointed a day wherein to iudge the world in righteouſneſſe [w]: brings euery worke to iudgement, and euery ſecret thing whether it be good or euill [x]: fiftly, aske but thine owne ſoule, thou haſt a thouſand witneſſes in thine owne boſome of this guiltineſſe and ſubiection to the curſe of ſinne. Conſcience (if it be not ſeared) I perſwade my ſelfe trembles, in moſt men, at the ſight of particular hea-

Vſe 1.

l Iſa. 61. 1. 2. Mat 9. 12. & 11. 18.
m Mat. 5. 3. Iſay 57. 15.
n Luk. 1. 53.
o Act. 2. 37.
p Iam. 1. 25.
q Rom. 5. 20.
r Gal. 3. 10.
s Hab. 1. 13.
t Pſal. 5. 4.
u Heb. 2. 2.
w Act. 17. 30 x 12. Vlt.

ring, of generall iudgement [y]: if feared, this a heauier iudgement [z]: and it ſelfe an argument of our being ſtill vnder ſinne [a]:

y Act. 24. 26.
z Exod. 7. 3.
a Epheſ. 4. 18. 19.

Laſtly, I would but know the reaſon, why amongſt men in their pure, or rather impure naturals, the doctrine of the law is ſo diſtaſtefull, as in experience Miniſters finde? No doubt conſcience in them guiltie of tranſgreſſion, flyes that arraignement [b].

b Act. 24. 26. 27.

Vſe 2. Hence learne we to cleare Gods iuſtice, in iudgements executed vpon ſuch as to the ignorant, ſeeme innocent. *Exampl.* [c] We reade of a iudgement executed vpon *Achan* and his children, for reſeruing part of what GOD had deuoted to execration.

c Ioh. 7. 24: 25.

With what juſtice, ſaith an Atheiſt, dies the infant for the fathers ſinne? *Anſ.* Many anſweres are giuen: firſt, that it was a worke of Gods abſolute ἐξουσία, for terrour of others: ſecondly, that children are parts of their parents, and in them their parents are puniſhed: thirdly, ſome, that perhaps they ſinned by concealement; the Scripture no where mentioning that they were infants: fourthly, let it be granted they were infants; yet were they ſonnes of *Adam*, and therefore vncleane [d]: and as *Paul* here ſpeakes, vnder ſinne.

d Ioh. 15. 4. Pſal. 51. 5.

That God deferres execution of wrath, but for the leaſt moment, it is his great mercie; that he inflicts death at any time vpon men vnder ſinne, what iniuſtice is it?

Vſe 3. Let it teach vs not to murmure againſt God in our afflictions; be they neuer ſo violent, wherewith the Lord afflicts vs; if we conſider our eſtate naturall; wee ſhall be forced to ſay of our croſſe as the theefe of his puniſhment [e]: we are iuſtly here; and receiue things worthy of that we haue done.

e Luk. 23. 41.

Verſ. 10. 11 *adver.* 19. Here followes proofe of that formerly taught; that all ſonnes of *Adam*, whether Iewes or Gentiles, are vnder ſinne: it is taken from place of teſtimonies, out of the Pſalmes and Prophets, as the margine well notes them: touching accommodation of theſe teſtimonies to the Apoſtles

ſtles purpoſe: ſome doubt there may be made, in as much as the Prophets, *Dauid* and *Iſay*, ſeeme to apply them to particular perſons and times. Some anſwere; that theſe being the pureſt times of the Iewiſh Church, vnder *Dauid* and *Ezekiah*, they may well conclude the reſt, by an argument from the greater to the leſſe: ſecondly, ſome, that *Paul* meant to proue his purpoſe, by induction of particulars, which vpon the former ground of the puritie of theſe times, more then of other, he brake off, thinking the purpoſe by theſe particulars ſufficiently proued; but thirdly, it is apparant to him that reades the Pſalmes eſpecially, that they are vniuerſally to be vnderſtood of all perſons and times. *Vt Pſal.* 14. &c. To which let this be added; fourthly, that howſoeuer ſome particulars of actuall ſinnes, ſhew not themſelues in all and euery man, yet the fountaine and ſeede, as it were of all, is in all men, none excepted; and by theſe particulars that we ſee eminent in ſome, we may ſee to what we are all inclined, were it not that the LORD by grace, eyther reſtraines, or corrects.

But here let vs obſerue, how all men naturally are in all parts ſubiect to all ſinnes. *Obſer.*

Conſider but the teſtimonies alledged, and you ſhall ſee an Anatomie of the whole man naturall; I ſpare particularly to handle them, for that they are obuious to the conſiderate reader.

This onely conſider, how he iuſtly taxeth vs of want of all goodneſſe: pronenеſſe, and execution of all euill, &c.

Ob. If any ſhall ſay that euen in men naturall, we ſee abſtinence from ſome euils, performance of ſome good duties, and as euery earth beares not euery weede; ſo neither is euery mans heart full of all ſinnes.

Anſ. That any man is exempt from any one ſinne, and extremitie thereof, it comes not of nature, but of reſtraining grace [f], man is borne (ſaith *Iob*) as a wilde aſſe colt in the wilderneſſe, and as the horſe ruſheth into the battell, ſo a naturall man, more then it pleaſeth GOD to [f] Gen. 20. 6.

bridle, runnes headlong into all extremitie of prophaneneſſe[g].

g Epheſ. 4. 18.

Vſe 1. And this ſhould teach vs jealouſie and watchfulneſſe ouer our owne hearts, that no man preſuming of any power in nature, throw himſelfe into temptations; but pray God daily, not to leade vs into them[h]: fearefull are examples euen of Gods Saints, this way: ſee *Peter*[i], and *Salomon*[k]: ſundry particulars might be inſtanced.

h Mat. 26. 41.
i Mat. 26. 33. 70. 71. 74.
k 1 Reg. 11. 1. 2. 4.

That one I will preſſe which is common in practiſe at this day; regardleſneſſe of choyſe in marriage; the common enquirie is how beautifull, how wealthie, how friended; Religion that ſhould principally be eyed, not once thought of: they hope, though neuer ſo prophane or ſuperſtitious, to be a meane to gaine them. It is a holy ſpeech of *Nehemiah. Cap.* 13. 26. vpon this occaſion; did not *Salomon* King of Iſraell, ſinne by theſe things? yet among many Nations there was none like him; for he was beloued of his GOD, and GOD had made him King ouer Iſraell; yet ſtrange Women cauſed him to ſinne: Compare 2 *Reg.* 8. 12. 13. ſee an exhortation, *Phil.* 2. 12. 13.

Vſe 2. If GOD hath exempted thee from dominion of any one ſinne; let his grace haue the glorie; thou ſeeſt euery day examples of deteſtable tranſgreſſions, theſts, murthers, treaſons, adulteries, &c. out of queſtion they are the beſt ſtreames that iſſue from a graceleſſe heart[l]: In them as in a looking glaſſe, thou mayeſt ſee thine owne nature: Let euery groſſe ſinne ſeene in another, be vnto thee a Sermon of thankefulneſſe vnto God; by whoſe grace thou haſt beene vpholden and kept from enormities[m].

l Mat. 15. 19.
m Gen. 20. 6.

Vſe 3. Feare to inſult ouer the ſinnes of others; rather pittie their forlorne nature; and if Brethren; in meekeneſſe reſtore them, conſidering thy ſelfe that thou alſo mayeſt be tempted[n].

n Gal. 6. 1. Iam. 3. 1.

Verſe 19.

Verſe 19. *Now we know that whatſoeuer the Law ſaith, it ſaith it to them which are vnder the Law, that euery mouth may be ſtopped, and all the world may be culpable before God.*

IN this Verſe the Apoſtle preoccupates the exception of the Iewes. *Ob.* Theſe teſtimonies conclude not vs, but Gentiles. *Anſ.* Firſt, the records out of which they are drawne proue the contrarie; that Iewes eſpecially are here meant: whatſoeuer the Law ſaith, it ſaith to them in the Law: but theſe things the Law ſaith, therefore Iewes who onely had the giuing of the Law o, here eſpecially are intended: ſecondly, *à fine*: the end of theſe and like ſpeeches in Scriptures, is *that euery mouth may be ſtopped, and the whole world be culpable before God.* But except Iewes be here concluded; their mouthes are not ſtopped. *Ergo.*

o Rom. 9. 4.

Senſe. What the Law ſaith: *Law*: that is, Scripture; Synecdochically; as *Pſal.* 19. & 119. &c. to them in the Law, that is, to that people to whom God gaue his word written; ſuch were Iewes p.

p Rom. 3. 2. Pſal. 147. 19. 20.

Now that wee may here obſerue is; how deſirous nature is to ſhift off from it ſelfe the ſtroke of the word of God q; eſpecially where it cenſureth and condemneth of vnrighteouſneſſe; firſt, ſuch hypocrites are we by nature; ſecondly, and ſo deſirous to ſeeme ſomething, more then our brethren.

Obſer.

q Ioh. 9. 40.

This that we haue daily experience of in our miniſterie; let a Miniſter deale in reproofe of any particular ſinne, our peoples vſe is to ſhare out to others their portion; he met with ſuch a one and told him his owne; whereas alas, if we had wiſedome to propound the queſtion, as the Diſciples in

Vſe.

in that indefinite speech of our Sauiour, *one of you shall betray mee*, and aske, is it I? wee should finde our selues the person meant; at least by what is reproued in others; might see old *Adam* reproued in our selues; and take occasion by correction of other mens breaking out into action, to bewaile and striue against our owne inclinations.

Obser. For this cause, consider wee, what the Apostle addeth; *what the law saith, it saith to them in the Law*; to them onely and to them all: vnderstand it generally; first, of prescription: secondly, reproofe: thirdly, inditement: fourthly, of commination: fiftly, condemnation. Duties equally prescribed to all; breaches of duties equally reproued in all: transgressions equally accused in all: punishment equally threatned to all: sentence of death equally passed on all that transgresse[r].

r Gal. 3. 10.

Vse. And I could wish, and doe pray, this might sincke into the mindes of those, that pleade exemption from obedience, and fondly expect immunitie from punishments threatned in the Law. Who is the Lord (saith *Pharaoh* prophanely) that I, a King as I am; should heare his voyce, and let Israel goe[s]?

s Exod. 5. 2.

Thus minded as *Pharaoh*, alas, how many are there? Deuotion is fit for Church-men; and Religion for idlers, that haue nought else to doe; *Amaziah* will haue *Amos* dismissed from *Bethel*: sinnes in the countrey, are no sinnes in court. Prophecie in *Iudah*, &c. would God this corruption stayed onely in Kings Courts; though they also should remember their Lord is in heauen; that *Rex Regum* and *Dominus Dominantium*; whose law imperiall, reproues, accuseth, threatneth; condemneth the sinnes of all without partialitie.

t Amos. 6. 12. 13.

That euery mouth may be stopped, &c. whether this, *i'rd. That*, declare the intention of God, in thus conuincing vs of sinne by the Law, or the euent onely, there is some doubt, it is sometimes put for ὥστε, *so that*; a note of illation rather then of intention.

I haue in the Analysis interpreted in the first sense, with other

other expoſitors; and leaue it *in medio*; becauſe the oddes is not much in the ſubſtance of the concluſion. *Euery mouth might be ſtopped.* *Metaphora*; that is, that all men might be put to ſilence, for any claime they can make to righteouſneſſe or ſaluation by the Law; or as others, from boaſting of their owne righteouſneſſe, as *verſe* 27. or for iuſtifying themſelues in Gods ſight.

And all the world. That is, not Gentiles onely but Iewes alſo, all ſonnes of *Adam* be obnoxious or culpable before God. ὑπόδικος; impleadable as guiltie of tranſgreſſion, and ſo ſubiect to condemnation.

Vſe.

Now hath the Lord ſufficiently conuicted vs of tranſgreſſion, and ſtopped the mouthes of all men from claymming righteouſneſſe by the Law? Then how dares fleſh and bloud, open their mouth once to plead for iuſtification by the Law? why doe wee not rather lay our hand vpon our mouth, and ſupplicate to our iudge; be our righteouſneſſe in ſhew neuer ſo great[v]? are we ſo loath to be beholden to our God for righteouſneſſe? had we rather magnifie the power of Nature, then tranſcribe glorie of righteouſneſſe and ſaluation to the grace of our God? Surely, ſaith *Paul*, they muſt iudge, accuſe, condemne themſelues, that will eſcape the ſeueritie of Gods iudgement[w]. ὑπόδικος; impleadable as guiltie; and ſubiect to condemnation; that this is the ſtate of all men, ſee teſtimonies[x]: and if there were nothing elſe, yet that trembling of the conſcience at the leaſt euidence of Gods wrath, would ſufficiently euince it[y]: and Examples. *Gen.* 4. 13. 14. *Mat.* 27. 4.

[v] Iob 9. 15.

[w] 1 Cor. 11. 32

[x] Gal. 3. 10.

[y] Iſa. 57. 20. 21.

Now Lord that we had eyes to ſee, and hearts to feele this miſerie wherein we are by nature[z]: we had gone a good ſtep towardes our happineſſe[a]: and let vs all pray GOD to giue vs that eye-ſalue of his ſpirit; to ſee how miſerable, wretched, poore, blinde, and naked we are by nature[b].

Vſe.

[z] Epheſ. 2. 3.

[a] Mat. 5. 3. 4. Luk. 18. 13. 14.

[b] Apoc. 3. 17.

Verſ.

Verse 20. *Therefore by the workes of the Law shall no flesh be iustified in his sight, for by the Law commeth the knowledge of sinne.*

LEt vs now proceede. *Therefore by the workes of the Law, &c.* The assumption of the principall syllogisme is here concluded: first, that by workes of the Law no man is, or can be iustified in the sight of God; where a new reason is added; from a contrarie vse and effect of the Law: *by the Law commeth the knowledge of sinne.* In the words are two things; first, a conclusion; *no flesh shall be iustified by the workes of the Law in the sight of God:* secondly, a reason, confirming the conclusion: *for by the Law commeth the knowledge of sinne.* We will a little at large explaine the conclusion; that the state of the question betwixt vs and iusticiaries, may the better be perceiued. *What flesh? What iustified? What workes of the Law?*

Flesh in Scripture synecdochically sometimes signifies man at large [c]: sometimes corruption of nature drawne by *Adams* fall [d]: sometimes mans nature with the corruption adioyned [e]: the first and last sense, are pertinent to this place. *No flesh*, that is, no man; as *Psal.* 143. 2. to which place the Apostle seemes to allude.

[c] Ioh. 4. 14.
[d] Gal 5. 17.
[e] Ioh. 3. 6.

All.] No flesh; we may vnderstand it formally, and so it implyes a reason for the conclusion: as if he should say, no man can be iustified, because euery man is flesh: that is, corrupted with originall sinne.

Shall be iustified.] In the right explanation of this terme, lyes almost the whole substance of the controuersie.

Bellar. de iustif. lib. 2. cap. 3.

Our aduersaries vrging the Grammaticall Etymologie, take it Physically, and with them, to be iustified, is

is to be made righteous by infusion of habituall righteousnesse.

They vrge: first, *Grammar Etymologie*: secondly, *Texts of Scripture*: thirdly, *Æquipollences*, or *explanations* by other termes.

Iustificare, signifies to make righteous, as the composition shewes; *Ans.* First, let that be yeelded, doth it thence follow that this making righteous, is by infusion of habituall righteousnesse? Secondly, *Bellarmine* himselfe in another place blameth those that vrge Grammar against receined vse of words; *de panitent. lib. 1. cap. 7. In errant multi* (saith he) *quod vocum significationes ex Etymologiâ potius ducunt, quam ex communi scripturæ & bonorum authorum vsu.*

Texts are these, *Dan.* 12. 3. *They which iustifie many.* *Ans.* And it is *Bellarmines* iudgement, that Martyrs, Ministers, or other Christians, doe iustifie by infusion of righteousnesse? I cannot thinke it. Now if they be said to iustifie, as they are said sometimes to forgiue sinnes f, to cou- f Ioh. 20. 23.
er a multitude of sinnes g: to saue h, as instruments, by g Iam. 5. vlt.
whose ministerie the LORD iustifies, remits, saues; h 1 Tim. 4. vlt.
what is this to the sense by them vrged? or what against our explication.

By his knowledge shall my righteous seruant iustifie many i. i Isa. 53. 11.
Ans. And why must this Scripture signifie iustifying after a Physicall, rather then after a iudiciall manner? The Chapter hath a propheticall description of Christs humiliation; and the blessed effects thence issuing vnto vs; the mayne amongst them, is iustification, explained in this *verse*; first, by the authour, meritoriously procuring it vnto vs: secondly, by subiect, or persons to whom its vouchsafed: thirdly, the instrument or meanes in vs; he shall iustifie many, that is, procure by his humiliation to all that know him: that is, acknowledge him for their mediatour, absolution from sinne and condemnation. And that this is the sense appeares by the reason adioyned.

For

For he shall beare their iniquities, that is, the punishment of their sinnes.

The exposition of *Bellarmine* and the reasons brought to approue it, are to any indifferent Reader friuolous.

By his knowledge: that is, doctrine; *Ans.* The words best reade thus, out of the originall; by the knowledge of him; making Christ the obiect knowne, rather then the subiect of knowledge. *Ob.* My righteous seruant, *Ergo*, by iustice and seruice he iustifies. *Ans.* First, what necessitie to take these Epithetes *formaliter*? Secondly, it was needfull for him that vndertooke as a mediatour to procure our absolution, at the barre of Gods iudgement; himselfe to be holy, harmelesse, separate from sinners[k]; *Ob. Seruus*: he iustifies therefore by doing seruice to his Father, in the worke of iustification; not by iudging. *Ans.* First, that is not here taught: secondly, how farre fetcht is this conclusion? the Prophet sheweth here the effect of Christs humiliation: *viz.* that he, as the meritorious cause, shall procure our discharge from sinne; neither doe any of vs contend, that to iustifie, alwayes is put for *actus iudicis*: but is sometimes, Metonymically giuen; to *Author*, *meanes*, *instrument*, of iustification.

k Heb. 7. 26.

Ob. Apoc. 22. 11. *Qui iustus est, iustificetur adhuc*: *Ans.* First, their owne Authentique Greeke, hath not *iustificetur*; but δικαιοσύνην τηρησάτω, secondly, what necessitie to interpret Physically, rather then iudicially? May not the sense be this? he that is iust by acceptation in Christ, let him indeauour to preserue himselfe, in that blessed condition.

Thirdly, yeeld that glosse, will it hence follow that in the question of our iustification in the sight of GOD, it must be so taken? Saith their owne *Calixtus Pamonius*: this is spoken *Prophetando non optando*. By way of prophecie, rather then of desire or exhortation; And then what hinders but the iudiciarie acceptation of the word, may stand?

Ob.

Ob. 1 *Cor.* 6. 11. Ye are iuſtified; that is, *ex iniuſtis iuſti effecti.* *Anſ.* Firſt, be it granted; what is that to making righteous by infuſion of inherent righteouſneſſe? ſecondly, the Apoſtle directly diſtinguiſheth betwixt ſanctification and iuſtification, which Papiſts in this whole controuerſie confound. *Ob. Equipollence* or explanation: *Rom.* 5. 19. Many ſhall be made righteous in Chriſt, as many were made ſinners in *Adam*: he vrgeth firſt the phraſe made righteous: ſecondly, the compariſon, &c.

Anſ. Some interpret the phraſe thus; κατασταθήσονται δίκαιοι, ſhall be preſented iuſt. But *contra*: firſt, no example can be brought eyther out of Scripture, nor for ought I know, out of claſſicall authour, where this verſe, ioyned to a word, whereinto his ſignification paſſeth, ſignifies to be preſented; but to be conſtituted or made: ſecondly, why tranſlate we here *preſented*: and in the former clauſe, *made*? for there to interpret otherwiſe, were harſh.

Secondly, therefore I anſwere; firſt, that they cannot ſhew that the Apoſtle here entended to interpret the word iuſtified: ſecondly, we yeeld that we are by the obedience of Chriſt made righteous; but will it thence follow, that it is by infuſion of inherent righteouſneſſe? and not rather by Donation or imputation?

Ob. It muſt be by inherence, for ſo is *Adams* ſinne conuayed to vs, and thus did *Adam* make vs ſinners.

Anſ. Compariſons muſt not be ſtretched beyond the intention: there can no more be hence collected, but that we are made righteous by Chriſts obedience, no leſſe then by *Adams* diſobedience wee were made ſinners: or that Chriſt is herein like to *Adam*; that as he conuayed ſinne to his poſteritie, ſo Chriſt righteouſneſſe to his children.

Touching manner of conuayance or communication, the Apoſtle ſpeakes not. Therefore in this ſenſe, the terme is not vſed in this queſtion.

Let vs ſee now how the Scripture vſeth the word: and eſpecially, how in this place and queſtion the Apoſtle vn-

der-

derstands it? The word to iustifie, or to be iustified, signifies sometimes to acknowledge iust, and giue commendation of righteousnesse: as *Luk.* 27. 19. *Rom.* 3. 4. so men are said to iustifie God. Sometimes to approue, maintaine, defend as iust[l]. So to men in respect of themselues or others. Sometimes Metaphorically, or by *Synecdoche*, to free or deliuer; as *Rom.* 7. Sometimes to absolue and acquit from crimes whereof a man is accused, whether iustly, or vniustly: or to pronounce iust, and giue commendation of righteousnesse[m]; so *Pro.* 1. &c. *collat. cum. Pro.* 24. 24. *Isay* 5. 23. Sometimes to giue testimonie and reward of righteousnesse[n]. Sometimes to esteeme, accept, pronounce righteous[o]. These significations are many of them coincident. Let vs enquire in what sense the Apostle in this question takes it: we shall best vnderstand it: first, by scope of the Apostle; secondly, by vse of the word in this question.

l Luk. 10. 29.
m Pro. 17. 15.
n 1 Reg. 8. 32.
o Rom. 2. 13.

The scope of the Apostle is this, to shew how a poore sinner guiltie of transgression, and thereby excluded from hope of heauen, and lyable to condemnation, may obtaine righteousnesse, such as for which the Lord shall at the barre of his iudgement pronounce, and account him righteous, and so acquit him from condemnation.

That this is the scope, appeares by that formerly in the Epistle; where the Apostle hath conuinced all sonnes of *Adam* of vnrighteousnesse; to this end, that they might seeke righteousnesse out of themselues in Christ. And willing to giue refreshing to the wearie soule pressed with conscience of sinne, and priuitie of lacke of righteousnesse; he sets downe, what that righteousnesse is, for which God will accept and account vs righteous: according to this scope, then to be iustified is to be pronounced, and accounted as righteous. Now this being granted to be the Apostles drift; see we, what in experience of a Christian, is that that troubles the conscience arraigned? what that that giues it peace? I speake now in generall: that that first affrights, is feare of condemnation; because of the sentence

of

of the Law, and ſeueritie of the Iudge; this firſt in ſenſe[p]; but if a man be demanded why he feares condemnation, his anſwere will be, becauſe he lackes righteouſneſſe, and knowes GOD to be of pure eyes, hating iniquitie, and not holding the wicked innocent: and till he ſee ſome righteouſneſſe in which he may ſtand before God, he can neuer be freed from feare of condemnation. Therefore the Apoſtle purpoſeth here to ſhew by what meanes a man may obtaine righteouſneſſe, ſuch as for which the LORD ſhall accept and account him righteous.

[p] Act.16. & 2.37.

Secondly, vſe of the Word. The word in this Epiſtle is firſt vſed. *Rom.* 2.13. *the heares of the Law are not righteous with God, but the doers of the Law ſhall be iuſtified*: where I thinke the word muſt thus be rendered; are not accounted and holden righteous: for, what he in the latter clauſe cals iuſtified, in the former he termes being iuſt with God; that is, in Gods account and eſtimation.

I ſpare heaping vp of teſtimonies for breuitie ſake: To be iuſtified then, here, is to be accounted or approued for righteous: that which ſome vrge, that to be iuſtified here ſignifies to be acquit from ſinne, that is, to haue pardon of ſinnes; though the acception be frequent, yet is not pertinent to that place, as the clauſe *ἐνώπιον αὐτοῦ*, intimates; compare *Rom.* 2.13. as alſo the reaſon of the Apoſtle *this*; euery man a tranſgreſſour, therefore no man iuſtified by the Law; that is, workes of the Law; that is, obedience to the Law; or ſecondly, performance of duties therein preſcribed.

The ſenſe then is this; that no man borne of *Adam* can by workes of the Law procure account and eſteeme of righteouſneſſe before GOD: ſo that in this concluſion, he remoues this effect. (*Iuſtification*) from this cauſe (*workes of the Law*) in reſpect of euery ſonne of *Adam*.

Hence then, let vs obſerue this concluſion; that workes of the Law cannot procure the eſteeme of righteouſneſſe with GOD: to any childe of *Adam*. Firſt, reaſon of the

Apostle collected from the illatiue particle *therefore*; and stands thus, if we looke backe to the Apostles discourse. No transgressour of the Law can be iustified, that is, approued as righteous before God by the workes of the Law; but all flesh, that is, euery sonne of *Adam* is a transgressour of the Law: therefore shall no flesh be counted righteous before God, by workes of the Law. The assumption hath beene at large proued: *cap.* 1. 2. & 3. see we the reason of the proposition; it is this. The law to iustification requires continuance in euery thing therein written, to doe it. Wherefore, seeing he that transgresseth continues not in all things written in the Law to doe them; apparent that by workes of the Law no flesh can be iustified.

Second reason: or rather the same iterated in other words, is in the latter end of the *verse*, from a contrarie effect of the Law: that is, conuiction of sinne: thus: If by the Law we be all conuicted of sinne; then by workes of the Law, can none be iustified; but by the Law comes knowledge of sinne; that is, we are conuicted of sinne: *Ergo*. The assumption againe is euident, set downe in the Apostles words, reason of the consequence; *vt supra*.

Knowledge of sinne; not so much, *quoad naturam peccati*; for so by the Law comes the knowledge of righteousnesse; but *quoad inhærentiam in nobis*; that is, if we looke to the Law we shall see our vnrighteousnesse discouered, and be forced to acknowledge that we are sinners; therefore can we neuer looke to obtaine righteousnesse by doing of the Law: for euen one transgression annihilates righteousnesse, in respect of righteousnesse by the Law: *Gal.* 3. 10.

Now what (trow we) can our aduersaries obiect to elude this so direct testimonie of the Apostle? They distinguish: first of the Law: secondly, workes: thirdly, iustification. Workes of the ceremoniall law, say *Rhemists*, are here excluded, not those of the law morall. *Contra*: marke then how worthy a disputer they haue made the Apostle: euery man is a transgressour of the law morall;

Ergo,

Ergo, no man can be iuſtified by the workes of the law ceremoniall. He meanes by workes of that law, whereof they are tranſgreſſours; that was the law morall: ſecondly, he concludes of all men both Iewes and Gentiles that neither Gentiles by workes of the Law of nature, nor Iewes by workes of Law written, can be iuſtified. Now to the Gentiles was not the Law of ceremonies giuen: thirdly, he meanes workes of that Law, by which commeth knowledge of ſinne, but that is the law morall [q], and that of ceremonies, doth not directly, but ſecondarily, and by accident conuince of ſinne; fourthly, he meanes that Law by which the true meanes of iuſtifying a ſinner is not reueiled, *verſe* 21. but the law of ceremonies, in ſacrifices and other types, though obſcurely, reueale Gods righteouſneſſe; namely, Chriſt the end of the Law for righteouſneſſe [r]. It remaines then: that he concludes of all workes, of all Law, whether ceremoniall or morall.

[q] Rom. 7.7.

[r] Rom. 10.

Of workes they diſtinguiſh thus, according to their principle, and time of doing: *de iuſtitia & operibus loquitur, quæ fidem & gratiam dei præcedunt*: ſo *Bellarmine*, ſo *Rhemiſts*, of workes morall done without faith, and the grace of GOD: that is, as they muſt be vnderſtood; of workes done by infidels, and ſuch as are not yet members of the Church: but *contra*: *Gal.* 2. 15. 16. directly preuents this cauill: ſecondly, the Apoſtle hath of purpoſe conuinced the people of God of tranſgreſſion, *verſe* 19. to ſhew that euē they could not be iuſtified by their works, though done in faith: thirdly, the reaſon of the Apoſtle will conclude workes of grace; for if whoſoeuer tranſgreſſeth the law cannot be iuſtified by workes of the Law, then neither they that liue faith, and are in ſtate of grace; ſith they alſo are tranſgreſſours: fourthly, workes done in grace and faith follow iuſtification. *Ergo*, cauſe it not.

Of iuſtification: this is of two ſorts, or hath two degrees; firſt, whereby a ſinner is made iuſt inherently: ſecondly, whereby a man being now iuſt is made more iuſt, inherently too: that is, hath inward righteouſneſſe encrea-

sed in him. *Anſ.* Firſt, Scripture is not acquainted with the firſt and ſecond iuſtification; for iuſtification, as in this queſtio then Scripture vſeth it, is *actus individuus*: ſecondly, that which they call iuſtification: Scripture termes ſanctification; and diſtinguiſh it from iuſtification: thirdly, it is apparantly the Apoſtles purpoſe, to ſhew how a ſinner may attaine righteouſneſſe, not how he may encreaſe it: here therefore the place for that diction: we conclude then, that no man can be iuſtified by any workes of the Law.

Vſe. Now I could wiſh our people had learnt, but this one leſſon thoroughly, amongſt thoſe many other, neceſſarie to ſaluation: but ſo naturall is Poperie in this point, to the ſonnes of *Adam*, that though they cannot but acknowledge themſelues ſinners, yet they haue hope of iuſtification by their workes; their good prayers, and their good ſeruing of God, the very pillar of their confidence, for righteouſneſſe and ſaluation. It is true, they confeſſe they are ſinners, and haue offended, but their good workes they hope will ouercome the bad.

Poore ſoules, if they had eyes to ſee their miſerie: firſt, how euen one tranſgreſſion, takes away all poſſibilitie of being iuſtified by the Law[r]: and wherewithall wilt thou come before God, to appeaſe his wrath, for thy innumerable tranſgreſſions? ſecondly, can nature poyſoned with ſinne yeeld any fruit pleaſing vnto God? thirdly, or our imperfect good workes, ſway downe our perfect and conſummate ſinnes? Holy *Dauid* had many good workes; and except in the caſe of *Vrijah*, not noted of any notorious crime; yet deprecates iudgement[t], vpon this ground; he knew no man liuing could, by his beſt workes, endure the cenſure of iuſtice; and *Iob* reſolues to ſupplicate to his iudge[u]: and *Paul*, counts all his owne righteouſneſſe dung and droſſe[w]: and *Daniel* dares not preſent himſelfe to God in his owne righteouſneſſe[x]: and who are we, that we ſhould once dreame of our good workes, ouerpriſing our ſinnes, in the ballance of Gods iuſtice? but ſee, yea pray God thou mayeſt ſee, the cunning of the Diuell; firſt, to

r Gal. 3. 10.
t Pſal. 143. 2.
u Iob. 9. 15.
w Phil. 3.
x Dan. 9. 8.

robbe

robbe vs of righteouſneſſe by bringing vs into tranſgreſſion; and then to flatter vs with hope of righteouſneſſe by the law, that he may keepe vs from Chriſt.

Now before I paſſe from this place, the queſtion fitly offers it ſelfe to bee diſcuſſed, whether workes of the law, are here wholly and abſolutely excluded from power of iuſtifying: or onely our workes of the law, as done by vs; briefely whether he excludeas well the obedience of Chriſt to the law performed for vs: as our owne obedience and doing the workes enioyned in the law. This queſtion hath beene but of late mooued, and was neuer thought of, by the firſt reſtorers of our Faith, though exerciſed long in the queſtion of Iuſtification: the more I wonder at the peremptorineſſe of thoſe that now preſſe the affirmatiue; and ſure if the caſe were mine owne, I ſhould a little ſuſpect my ſelfe of ſingularitie and bee iealous of mine eye-ſight, leſt itching after noueltie, had ſomething dazeled me.

And for the opinion generally receiued, let mee ſay thus much in generall; that it ſufficeth to the Apoſtles purpoſe to exclude workes of the Law done by our ſelues; firſt, hereby is man as much abaſed, as *Rom.* 3. 27. ſecondly, Gods grace is as much magnified, as *Tit.*3,5,6,7. thirdly, neceſſitie equally laid on vs to ſeeke righteouſneſſe out of our ſelues in Chriſt: fourthly, heart as much inflamed to God: fiftly, conſcience as well ſetled in a ſweete peace: ſixtly, obiections as ſufficiently anſwered: ſeauenthly, ſhall I adde, (which I preſume is all the aduerſe part can plead) Scripture as eaſily and currently explaned; all which ſo being, though I would haue no man for pretenſe of noueltie, to reiect a trueth clearely euidenced in the Word; nor am ſo prophane as to chooſe to erre with many, rather then to thinke trueth with few: yet ſure, I ſhould much ſuſpect my ſelfe in ſuch a caſe, where I goe alone, and would not eaſily bee brought to diuulge my conceits ſuppoſedly true, conſidering what an ope I ſhould giue to aduerſaries, to taxe of leuitie and vncertainetie in foundations: though I

know this, taken at worſt, is but hay or ſtubble, built on the foundation.

Now to the point; I take it, it cannot be ſhewen to bee the Apoſtles purpoſe to exclude workes of the Law abſolutely, but onely as done, or to bee done by vs. Reaſons, firſt, this ſufficeth to the Apoſtles purpoſe; *vt ſupra*: ſecondly, this particle (*done by vs*) is in ſome Text directly expreſſed; in ſome others by good conſequence deduced[y]: not having mine owne righteouſneſſe, which is by the law; that is, as I thinke, by the law, as performed by me: for in other ſenſe, *Paul* could not call the righteouſneſſe by the law, his owne righteouſneſſe, but in reſpect of his owne performance: thirdly, if I ſhould define righteouſneſſe, I could not doe it but in theſe termes, a conformitie to the law of God; if vnrighteouſneſſe; no otherwiſe then thus, that ἀδικία is ἀνομία, 1 *Ioh.*3. but righteouſneſſe wee haue by iuſtification, and that ſuch, as whereof we are denominated iuſt and righteous; therefore iuſtice of the law, not ſimply excluded, but onely in reſpect of our performance: fourthly, the Apoſtle giuing a reaſon, why it was impoſſible to the law to iuſtifie vs, ſaith, it was onely becauſe it was weake, by meanes of the fleſh[z]: intimating thus much, I thinke, that wee are excluded from Iuſtification by the law onely in reſpect of our diſabilitie to performe it: fifthly, conſent of Diuines, teaching that the righteouſneſſe of the law, and that of the Goſpel, differ not in matter and forme; but onely in the efficient and end, ſo *Iunius Theſ. Theolog.* 36. *Polanus in Daniel*: *c.*9. *verſ.* 24. *Zanchius ad Epheſios.*

y Tit.3.5. Phil.3.9.

z Rom.8.3.

And that Chriſts obedience to the Law, is not excluded from office of iuſtifying: three thinkes is more then probable by theſe reaſons: firſt, becauſe it ſeemes to bee performed by him, as a ductie for vs, or in our ſteede: which by this reaſon I thinke is euident: performed it was by Chriſt; either *vice ſua*, or *noſtra*; or *neutra*, or *vtraq;*; the third is abſurd, if the ſecond and fourth bee granted, wee haue the purpoſe. And that hee did it not *vice ſua*, or as a

ductie

duetie which himſelfe ought to God appeares; firſt, then could it not haue beene meritorious, no not for himſelfe[a]: but it was meritorious: ſecondly, hee was no meere creature, neither was the law giuen to him. a Luke 17.10

Againe, our whole debt was to bee paide by Chriſt, our ſuretie: and to ſay the puniſhment was our whole debt, me thinkes this vnreaſonable: for ſhall we ſay the diuels and damned in hell, pay all they owe to the maieſtie of God, in bearing the puniſhment due to their ſinnes? are they not, euen in hell, bound ſtill, not to blaſpheme, &c. elſe how could thoſe ſinnes of theirs bee ſinnes; ſith euery ſinne is tranſgreſſion of ſome law? I omit other reaſons becauſe others will occurre in proceſſe of this Epiſtle, and obiections fitlier anſwered in other places. Now we will proceed.

Before God, or in the ſight of God.] Diuines hence gather that diſtinction of iuſtification *in foro humano*, before man; and *in foro Diuino*, before God. Compare *Rom.* 4. 2. and thus generally expound the place, *Iam.* 2. of iuſtification before men; how fitly wee ſhall ſee hereafter, if the Lord giue life, and ſtength to publiſh my notes on that Epiſtle. It is true, that workes iuſtifie in the ſight of men; when we ſee them, we are, in charitie, to eſteeme them as fruits of faith; and for them to allow them eſteeme of righteouſneſſe; till it pleaſe God to diſcouer hypocriſie: but not ſo in the ſight of God[b]: who iudgeth not after outward appearance but pondereth the heart. b Pſal. 143. 2.

By law commeth the knowledge of ſinne.] *De ſenſu.* Of what Law meaneth the Apoſtle? *Anſ.* Chiefely of the law written and deliuered in Tables[c] *commeth knowledge of ſinne.* c Rom. 3. 20. & 7. 7.

Queſt. Whether this the originall vſe of the Law to manifeſt ſinne? *Anſ.* The Law taken for ſubſtance of doctrine contained therein, was originally giuen. Firſt, for a rule of life. Secondly, for a meane of ſaluation by keeping thereof[d]. The writing of the Law after the fall, had this, as one principall end, to conuince of ſinne[e]. Wihence it appeareth, that conuiction of ſinne is rather an accident, d Leuit 18. 5. e Gal. 3. 19.

then a naturall and proper worke of Law. *Knowledge of sinne* vnderstand, not so much of a speculatiue notice as of a feeling acknowledgement.

Obser. Here then we see one principall vse and effect of the law, to the sonnes of *Adam*, since the fall, to manifest sinne, and
a Rom.5.20. Gal.3.10. to conuince thereof [a]. Therefore called the ministrie of
b 2 Cor.3. 7.9. condemnation, not of life [b].

Vse 1. How Popishly then doe Papists vse it, as a glasse to behold their perfections, rather then their blemishes in? And suppose it, euen since the fall, to be propounded as a meanes of iustification at least, in the sight of God: shall we heare their reasons? The principall is this: It is (say they) improbable, that the Lord would giue a Law, which no man is able to keepe, and promise life vnder an impossible condition; yea, most tyrannous were he, to damne for breach of that Law, which is impossible for to bee kept by man: strength by creation was giuen to man, proportionate to the duties enioyned in the law: And we are not to thinke, that the morall law was first giuen at the promulgation in Synai; the very same law for substance, was giuen to *Adam* in innocencie; *Loue God aboue all, and thy neighbour as thy selfe*, and particulars of it also, as appeares by that precept
c Gen.2.2. of the Sabbath [c]. Secondly, that the law is impossible to vs
d Rom.8.3. is not Gods fault, but ours [d]. Thirdly, no vniustice, much lesse tyranny, to exact debt at the hands of an vnable debter, that by wilfulnesse hath disabled himselfe: Fourthly, especially when the Lord, by this exaction, aimes at this onely, to bring vs to acknowledgement of our misery, that
e Rom.11.32 so in Christ he may haue mercy on vs [e]. But thus haue Papists peruerted the law.

Vse 2. Another sort of Heretiques, as *Antinomi*, haue vtterly taken away all vse of the Law, and the doctrine thereof vnder the Gospel: we are not vnder the law: And yet Christ
f Mat.5.19. professeth, hee came not to destroy the Law [f]. *Paul*, that
g Rom.3.31. faith is so farre from abolishing, that it rather stablisheth the law [g]. And is it nothing? thinke we, that hereby, first, naturall misery is discouered: Secondly, the heart humbled: thirdly,

thirdly, hunger and thirst after righteousnesse in Christ wrought in vs: fourthly, heart enlarged to thankfulnesse to God, for deliuerance from that yoake, and burthen importable: fiftly, actions of life directed and ordered: sixtly, olde man more and more destroyed in vs?

Vse 3.

Learne we therfore (brethren) as not to seeke righteousnesse by the Law with Papists; so neither to abolish it vterly with *Antinomi*: but to vse it rather, as a looking glasse, to behold our manifold blemishes naturall and actuall[h]. This is one of the best vses, wee sinners can make of the law: and let no man through pretended feare of despaire, distast either publique ministerie or priuate meditation of the Law. God hath propounded a remedie in his sonne Christ Iesus[i]; but requires vs first to bee prepared by the Law. A methode of conuersing in the law, see M^r. *Perkins ad Gal.* 3°.

h Iames. 1.

i Mat. 11. Rom. 10. 4.

Vers. 21. *But now is the righteousnesse of God made manifest without the Law, hauing witnesse of the Law and of the Prophets.*

THus farre hath the Apostle stablished his negatiue assumption, and proued that by workes no childe of *Adam* can bee iustified: Now it remaines hee should inferre the other part of his disiunction, [*Therefore by faith:*] which also he doeth *ver.* 28, directly. And to the conclusion passeth by oblique answere to a supposed question: If not by workes, how then? If they be no cause or meane of iustification, how then are wee iustified? and where shall wee haue such righteousnesse as may steede vs at GODS iudgement seate? *Answ. vers.* 21. *The righteousnesse of God is made manifest without the Law, &c.* In which words, and those that follow to *vers.* 27. is set downe a description of that righteousnesse,

whereby

whereby a ſinner is iuſtified in the ſight of God. Particulars of the deſcription theſe:

Firſt, efficient: *Righteouſneſſe of God.*

Secondly, meane of reuelation, negatiue: *Without law.*

Thirdly, adioyned: approbation and teſtimony of law and Prophets.

Fourthly, Inſtrument: *Faith in Chriſt.*

Fiftly, Subiect: *Beleeuers all, and onely.*

Sixtly, *Cauſa προηγουμένη. Grace of God.*

Seuenthly, *Cauſa, προκαταρκτικὴ*, or meritorious: *Redemption in Chriſt.*

Eightly, endes ſubordinate, *verſ.25,26.*

1 [*Righteouſneſſe of God:*] Sense of the words. *Righteouſneſſe of God*, is diuerſly taken in Scripture:

Firſt, for that vniuerſall holineſſe, that is in Gods nature, whereof he is denominated iuſt.

Secondly, as oppoſed to mercie, it ſignifieth particular iuſtice diſtributiue, *whereby hee rewards euery man after his workes.* 1 Iohn 1.

Thirdly, for the trueth of God, and his fidelitie in performing promiſe.

Here none of theſe meant: and it was a dreame of *Oſiander.* That the Lord ſhould in iuſtification communicate vnto vs his eſſentiall righteouſneſſe, which is incommunicable. Wee ſhall beſt ſee the meaning by comparing this place with others: as [a] where wee ſee it oppoſed to our owne righteouſneſſe. Now ſo is that righteouſneſſe reckoned, which is wrought by our ſelues, in doing the duties preſcribed by the Law. Gods righteouſneſſe then is that, whereof God is the worker, donour, approuer. a Philip.3.9. Rom.10.2.3.

Obſer. From this part of the deſcription then, this may bee obſerued: That the righteouſneſſe whereby a ſinner is iuſt in the ſight of God, is ſuch a righteouſneſſe, as wherein man himſelfe hath no worke, but GOD onely in Chriſt: Not ours indeed in reſpect of poſſeſſion, being giuen vs of God, but Gods onely in reſpect of operation [b]: And leaſt any iuſticiarie ſhould obiect: that God is indeed the worker of it, b 2 Cor.5.19 Rom.3.26.

it, but by inherence in vs, vsing vs as instruments to worke it, see *Rom.* 10. 3, 4. where wee are remitted to the person of Christ, as the onely store-house where the Lord hath laid it vp for vs. Rom. 10. 3. 4.

Learne we therefore to renounce our owne, and submit to the righteousnesse of God [c], and heauie is the doome, passed by the Apostle, on all that seeking to stablish their owne righteousnesse, refuse that wrought for vs by God in Christ, and tendred to vs in the Gospel. *Vse.* [c] Phili. 3. 8, 9

See wee meane of reuealing negatiue: (*Reuealed without the Law:*) *Law*, here taken strictly for law morall; more largely in the latter part of the *verse*, for the writings of *Moses*. 2

Morall law then so farre from procuring, that it doeth not so much as reueale, the meanes of a sinners iustification in the sight of God [d]. That wee erre not, let vs a little inquire the sense: whether must this be vniuersally vnderstood, or onely in some respect? Some take it vniuersally; those especially that exclude Christs actiue obedience from iustification, thinking that neither matter, nor efficiencie of righteousnesse is reuealed in the law. Now I take it, that is more then can be collected; for it is confessed on all sides, that bearing the curse of the law is required to iustification and that the Law reueales and vrgeth. I take it therefore, this is to bee limitted, to the worker, and manner of efficiencie, which the Law neuer reueales; that euer presseth obedience to bee wrought by our selues; satisfaction to bee made by our selues. Hath no word of obedience, or satisfaction to bee wrought for vs by our mediatour Christ Iesus; which is that meane of iustification, that the Lord hath ordained, and reuealed in the Gospel [a]. If any shall hence thus reason; Law reueales not the righteousnesse, whereby a sinner is iustified; and it reueales Christs actiue obedience to the law: Therefore Christs actiue obedience, is no part of that righteousnesse whereby a sinner is iustified. *Ans.* First, *ad maiorem:* if it bee vnderstood of the authour and manner of efficiencie, true; and serues not to *Doct.* [d] Rom. 10. 4, 5. [a] Rom. 1. 17.

proone

proue the conclusion. Secondly, *ad maiorem*: Law reueales not Christs active righteousnesse: *viz.* as done by Christ, or as to be performed by him in our steed; but it reueales, that righteousnesse for the matter of it, which was to be performed by him, that vndertooke to procure iustification for vs in the sight of God.

Vse. And me-thinkes this one reason, if there were no more, vtterly ouerthrowes all that righteousnesse, that any man can expect by his owne performing the Law: for if the Law neuer knew the meanes of a sinners iustifying in the sight of God, and yet teacheth (*hypothetice*) all that will be iustified by the Law, to doe themselues the things in the Law enioyned, apparant it is, that we can neuer be iustified by our owne performance of the Law.

3 Followeth now the approbation it hath from Law and Prophets; that is, from Scriptures Moysaicall, and Prophe-
b Mat. 7.12. ticall; as [b]: The truth hereof, *viz.* That *Moyses* and Prophets send vs out of our selues, to a righteousnesse of Gods working, & donation, I might proue by a large induction [c]: Types of Law many; *Passe-ouer* [d], Inscription on the High-Priests Plate, *Holinesse of the Lord*, *Brazen-Serpent*: In a word, Sacrifices all prefigured Christ: For Prophets, see *Dauid*, *Psal.* 32. *Isay* 52. *Ier.* 23.8, &c. Conferre like speech of *Peter*, *Act.* 10.43.

c Gen. 3.15. & 15.6.
d Exod. 12. Psal. 32. Isay. 53. Ier. 23.8. Act. 10.43.

Vse. And is it not strange, this meanes of Iustification should be reiected for nouelrie? Or that any Papist should be so brazen-faced, as to affirme, it was neuer heard of till the dayes of *Luther*? Out of question, one of the two is true; either *Moyses* and the Prophets were *Lutherans*; or else *Luther*, in this, as in many other points of doctrine, a Disciple of *Moyses* and the Prophets.

Verſe 22. *To wit, the righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all and vpon all that beleeue.*

Euen the righteouſneſſe of God by the faith of Ieſus Chriſt.]

Senſe: Whether this (*by faith*) muſt be vnderſtood *materialiter*, as if faith were the matter of our righteouſneſſe; or *inſtrumentaliter*, becauſe it is the inſtrument by which the righteouſneſſe of GOD in Chriſt is apprehended, may be queſtioned: Moderne interpreters (all that I haue read) take it in the laſt ſenſe; and till of late, I thinke it neuer came into any mans head, that faith ſhould be the matter, or thing whereof the righteouſneſſe of God conſiſteth, which me thinkes may thus be euidenced: Firſt, then ſhould the thing whereof our righteouſneſſe conſiſteth be in our ſelues: Secondly, that almoſt continuall annexing of Chriſt, or his bloud, or ſome ſuch like, as it were knitting the inſtrument with the obiect, makes me beleeue, the ſpirit of God would teach vs, (as all our Diuines accord) that it is not faith, but the obiect of faith, Chriſt his bloud, and obedience, for and by which we are iuſtified: Therefore leauing theſe quiddities to men that delight in nouelties, inſiſting in the olde broad way of the Saints, this plaine truth I propound. 4

That faith is the ſole inſtrument, or thing in vs, whereby true righteouſneſſe is apprehended: *vt ſenſus ſit:* And if you would know how this righteouſneſſe is obtained, it is by faith of Ieſus Chriſt; that is, *by faith receiuing*, and applying Chriſt, as he is tendered vnto vs in the promiſe of the Goſpell: that is, by particular acknowledgement of the truth of this propoſition, *Chriſt loued me, and gaue himſelfe* *Obſer.*

for

a Gal. 2. 20. *for me*[a]. My purpose is, to reserue the questions touching the nature, and qualitie of Faith iustifying, to a place more proper; here onely it shall suffice to giue reason, why no other thing in a Christian, can serue, so much as instrumentally, to iustification: And it is this, rendred by our Diuines. Because there is no other gift of God in vs, where by the matter of our righteousnesse, Christs obedience can be receiued; as is required *Ioh.* 1. 12. But hereof also more largely hereafter.

Ioh. 1. 12.

By faith of Christ.] As in whom righteousnesse whereby we are iustified is resident as in a subiect. Something further might here be obserued, if I would be curious to presse euery word (as this is indeede the priuiledge of the Scripture, no word but hath his waight:) This onely I point at, and proceede.

Obser. That not euery beliefe, but that which apprehends Christ is the meane of iustification.

Vse. And it is an errour, sauouring of more pittie, then pietie, that euery man may be saued by his religion and faith: Turkes by theirs, Pagans by theirs, &c. so they liue accordingly. First, now sure then said the Apostle in vaine, that *there is no other name giuen vnder heauen, by which a man can be saued, but the Name of Iesus.* Secondly, and *Paul*, ill makes it a part of heathenish miserie, to be without CHRIST: thirdly, and as ill rankes them with Atheists, that apprehend, or with Idolaters that worship GOD out of Christ, *ibid.* and *Gal.* 4. 8. and fourthly, our Sauiour was deceiued, when hee taught the Kingdome of GOD should be taken from the Iewes, euen for erring obstinately in the person of the Messiah: but enough of these.

Act. 4. 12. Ephes. 4. 12.

Gal. 4. 8.

Fiftly, the Subiect followes; (*to all and on all that beleeue.*) Not to be curious about these particles (*to and vpon.*) betwixt which I see no difference more then betwixt *Aarons* beard, and the beard of *Aaron*: The ingemination is eyther for stronger auouchment, or else for interpretation and restraint: (*to all*) as if he should say, yea and I say

I say againe to all, without excluding any, either Iew or Gentile *All:* (*to all*) as if he should say, but thus limmit the vniuersall particle; *all that beleeue.* But the first sense seemeth fitter in respect of the reason annexed: *For there is no difference, &c.*

There is then no enclosure of this blessing of righteousnesse, to any nation, person, sexe, or condition of men: but in euery nation, in euery state, and order of men, he that beleeueth in Christ is accepted with God, and approued as righteous: And note in this whole Epistle, the generall particle, often and purposely vsed. *Doct.* Act. 15. 9.

This point a long time sounded harsh in Iewish eares[a]: which made the Apostle so often inculcate it, and so largely insist on it; so enuious is our nature, and so gladly would we make seuerall Gods common fauours. Not much vnlike Iewes in this behalfe, are the now Romish Clergie: willing to pen vp truth, righteousnesse, and saluation, within the precincts of the Romish Church; forgetting the Catholiqueneſſe of the Church Christian, to consist in this; that now the heathen are giuen Christ for his inheritance, and the vttermost parts of the earth for his possession. *Vse* 1. [a] Act. 13. & 15. & 28. Rom. 15. Ephes. 2. Psal. 2.

And let vs Gentiles praise God for this mercie. Rom. 15.

And will you see the cunning of Sathan, whereby he robs Gods children of much of their comfort? As he hath giuen Rome seizure of the keyes of heauen, so himselfe hath reserued power to widen or straighten heauen gate, as may best serue for his aduantage: with prophane men, any faith, be it neuer so blinde or implicite, neuer so doubtfull or faithlesse, the very shadow and lip-profession of it, serues turne for saluation: with Gods children, none doth the deede, but what carries vs full sayle to the Mediatour of righteousnesse. Let Gods children carefully remember, what the Apostle here teacheth. To all *beleeuers reacheth Gods righteousnesse*; If thou walke in the steps of *Abrahams* faith, though thou keepe not pace with him, to thee also shall thy faith be imputed for righteousnesse: little faith Rom. 4. 23. 24.

faith is faith, as a little ſparke is fire: And we know who hath promiſed, not to quench, either flame, or coale, or ſparke, no nor ſmoake of faith, if it be in ſinceritie.

Mat. 12. 20.

Obſer. [*To all that beleeue.*] The vniverſalitie of grace then, at leaſt in reſpect of efficacie, admits reſtraint, and limitation to beleeuing. There is a world of men, whom Chriſt came to ſaue, but it is the *mundus credentium, the world of beleeuers*, as an auncient Diuine interprets it. Theſe limitations are ſo frequent in Scripture, that they need no euidence by inſtance; and it is confeſſed by the very Aduocates of vniverſall grace, that though Chriſts righteouſneſſe hath a ſufficiencie in it, to procure ſaluation to all: yet in reſpect of efficacie, it is appropriated to beleeuers, and their ſeede.

This onely it ſhall ſuffice here to touch, by way of enquirie: what kinde of beliefe that is, to which righteouſneſſe is extended. Our aduerſaries generally accord, that a generall faith ſufficeth, and beliefe of the truth of poynts of faith, without particularizing is enough to iuſtification. Now ſurely the Diuell is beholding to them, that in generals, I dare ſay, goeth as farre as moſt Papiſts; yea, vpon better euidence beleeues the Hiſtory of the Goſpell, then moſt formall Papiſts doe. And I would haue Papiſts tell me, what hinders euen Diuels from iuſtification, if not this; that they cannot particularize the generals of faith to themſelues: it is vaine to ſay, they want charitie, the fruit of faith: for in this very point of beleeuing there muſt be ſomething, wherein Gods children goe beyond the Diuell[a].

a Iam. 2. 19.

But let vs heare their reaſons: One of their principall Aduocates thus pleades[b]: Firſt, from teſtimonies: *Mat. 9. & 16. Ioh. 1. & 6. & 19. Act. 8. Rom. 4. & 10. &c.*

b *Bellar. de iuſtif. lib. 1. cap. 8. & 10*

It was all Chriſt required to iuſtification. All that *Philip* required to Baptiſme of the Eunuch, &c. Therefore ſufficeth to righteouſneſſe and ſaluation. *Anſ.* 1. It will trouble theſe men, I thinke, out of theſe premiſes to draw their

their concluſion: for generall faith might ſuffice, to procure a cure miraculous; and profeſſion of faith, giue intereſt to baptiſme; and yet not be ſufficient to iuſtification in Gods ſight. *Anſ.* 2. Our Diuines well anſwere, that beliefe of many the particulars here ſpecified, implyed particular aſſurance of Gods loue in Chriſt: And that, howſoeuer profeſſion is made of beleeuing particulars onely here ſpecified, according to the preſent occaſion; yet it is to be preſumed, the reſt was alſo beleeued; it being one faith that apprehends all particulars propounded in the Word. *Anſ.* 3. That what is not expreſſed is implyed: as 1 *Ioh.* 5. *Verſ.* 1. 2. 1 Ioh. 5. 1. 2.

Their reaſons.

Ob. 1. No particular word of God declaring pardon of ſinnes, or ſaluation to belong to ſuch or ſuch particulars: *Ergo.*

Anſ. Firſt, that the generall compriſeth vertually all particulars: and that out of the generals rightly aſſumed, may the particular concluſion be well deduced for faith to reſt on. *Ex. gra.* As out of this generall, *Euery reaſonable Animal is a man. Socrates*, rightly aſſuming, may conclude, that he is a man: ſo out of this generall, *Whoſoeuer beleeues in the ſonne of God, hath life, and ſhall neuer come into condemnation, Ioh.* 3. Whoſoeuer can rightly aſſume, may conclude that he hath life. Secondly, that we haue it in the equiualent, God hauing made a promiſe generall, and giuing a command of particular applying. Thirdly, Sacraments at leaſt particularize the generalitie of the promiſe.

Ob. 2. Faith iuſtifying goes before iuſtification, as the cauſe thereof: but faith ſpeciall followes iuſtification: becauſe I cannot beleeue my ſinnes to be forgiuen, till they be forgiuen: ſecondly, euery act depends on his obiect, not *contra.*

Anſ. 1. If they ſpeake of prioritie of nature, it is true, faith is before iuſtification actually enioyed, the ſentence of abſolution not being paſſed on any, till he beleeue: if of

prioritie of time, ſo we affirme them to be *ſimul*, neither before or after other: for as ſoone as euer I beleeue, ſo ſoone am I by the Lord approued as righteous. And ſecondly, whereas they talke nicely of the obiects precedence to the act, and the acts dependence on the obiect. *Anſ.* Firſt, that the obiect, *quâ obiectum*, is *ſimul cum actu*; for it is no actuall obiect, till the act be exerciſed thereabout. *Exemp. gra.* Colour though it be by fitneſſe Naturall, *obiectum viſus*; yet cannot be ſaid to be *obiectum actu*, till ſome act of ſight be exerciſed thereabouts: ſo much of the generall. Secondly, it is harſh, that the obiect is ſaid to giue eſſence to the act, except it be thus vnderſtood, that without it the act cannot be exerciſed. Thirdly, more directly to the purpoſe: the obiect of faith iuſtifying, which we will ſuppoſe to be this propoſition: *thy ſinnes are forgiuen thee*; we are to conſider, in what ſort it is propounded to a ſinner; and that is, *ſub conditione fidei*, in reſpect of the actuall truth thereof, that though the minde haue an *intuitus* of this obiect before iuſtification; yet it apprehends the truth of it, but in *propoſito Dei, & ſub conditione*: neither hath it actuall and categoricall truth, till the Hypothetis be performed: And thus though the obiect be before this act of the minde (conſideration,) yet it is not before the act of beleeuing it, in reſpect of execution, and reall fruition of it.

Ob. 3. This ſpeciall faith takes away prayer, vſe of Sacraments, good workes, therefore is not iuſtifying faith, but rather deſtroying: And will you heare their reaſon? For if I muſt certainly beleeue, that my ſinnes be forgiuen me, how can I pray, *Forgiue me my ſinnes?* nay, I ſhall be an Infidell, to pray for forgiueneſſe, as well as if I ſhould pray, that the word might be made fleſh.

Anſ. This argument hath beene often anſwered by our Diuines. The ſumme of the anſwere is this: That though ſinnes be knowne to be forgiuen, yet is not prayer for forgiueneſſe vnneceſſary: firſt, for that aſſurance of pardon is but in part obtained: ſecondly, becauſe new ſinnes are dai-

ly committed; which, though in the purpoſe of God they be forgiuen; yet is not ſentence of forgiueneſſe paſt in the conſcience, till act of faith and repentance be renewed, and by all meanes teſtified. To that of Sacraments: Reade but what is *Rom.* 4. 11. and thou ſhalt ſee reaſon, why Sacraments are neceſſary euen for men iuſtified. *Viz.* as Seales: that is, meanes to worke farther, and more plentifull aſſurance of iuſtification. Rom. 4. 11.

Ob. 4. Confidence that ſinnes are forgiuen, depends vpon good conſcience, and perſeuerance in loue of God, and good workes[c]: and therefore preſuppoſeth iuſtification, but workes it not. c 2 Pet. 1. 10.

Anſ. Firſt, we muſt diſtinguiſh betwixt iuſtification it ſelfe and the manifeſtation of it: the euidence of iuſtification depends vpon good conſcience, becauſe no man can know himſelfe to be iuſtified but he that hath good conſcience, yet the act of iuſtification *ex parte Dei* is performed *ſimul cum fide.* Secondly, or otherwiſe thus, iuſtification depends on good conſcience and good workes, onely as *ex ſignis* not as *ex cauſis.* Thirdly, good conſcience is not after faith in time[d], but onely in nature; and ſo ſoone as faith is giuen, ſo ſoone is the heart purified; and purpoſe of new obedience reſolutely determined by the beleeuer. d Act. 15. 9. Heb. 9. 14.

Obiect. 5. Becauſe this ſpeciall faith breedes nothing but perturbation, diſquietneſſe, and euen deſperation in the minde: becauſe a man may be deceiued in his ſpeciall perſwaſion; and *Caluin* requires a certaine knowledge of remiſſion of ſinnes, and predeſtination to life in euery iuſtified man.

Anſ. Firſt, it is not faith ſpeciall, but lacke of it that breedes diſquietneſſe[e]. Secondly, and though ſome men are deceiued in their opinion and perſwaſion of iuſtification and election to life, as M. *Caluin* at large ſheweth, that haue nothing but *Laruam fidei*, yet will it follow thence, that none other may haue infallible perſwaſion of their iuſtification and adoption? that in deede haue the ſpirit to witneſſe it vnto them[f]. Thirdly, if there be doubtings, e Rom. 5. 1. f Rom. 8.

arise they from faith? And not rather from remaines of infidelitie? Fourthly, where teacheth Mr *Calvin* that faith considered in subiects, as it is in Gods children, is free from doubtings? Nay, sheweth he not that the deareſt of Gods Saints haue conflicts with infidelitie? Fifthly, and yet sith faith is in the issue conqueror, might he not iustly ascribe vnto it certaintie and infallibilitie of perswasion? Briefly, all that Mr *Calvin* teacheth of faith, amounts to this; that it is certaine and infallible *naturâ suâ*; and secondly, that it is so in a measure in Gods children; and thirdly, ought to be endeauoured by such as desire solid comfort; fourthly, is conqueror in the end in all conflicts, no-where teacheth so much as by dreame, that there can be no assurance of election or adoption, but where is fulnesse of perswasion, euer free from conflicts with doubting.

Verse 23. *For there is no difference: for all haue sinned, and are deprived of the glorie of God.*

THus much of the subiect of Iustification, *Reuerers*, and of the qualitie of that faith that iustifieth: followeth now the reason, proouing necessitie of faith to iustification in all, both *Iewes* and *Gentiles*. And is taken from the equall state of guiltinesse in all for transgression of the Law. *Summa est*; if all be equally guiltie of transgressing the Law, then is faith necessarie for all to iustification: But all haue sinned; *Ergo*, Reason of the consequence, see *Annot. cap.* 1. *vers.* 17. declaration of the assumption: see *cap.* 3. 9. Now the assumption is amplyfied by a consequent or effect of sinne: *all haue sinned*, and by *sinne are deprived of the glorie of God.*

Sense. By *glorie of God*, some vnderstand the glorious Image of God, standing in our likenesse vnto him in righteousnesse and true holinesse §, but not so fitly: For first,

§ Eph. 4. 24. 1 Cor. 3. 18.

Glorie

Glorie of God is neuer put in Scripture for Image of God: Secondly, it ſeemes not ſo pertinent to the queſtion of Iuſtification, here, almoſt to mention the Image of God. Some others, by *glorie of God*; that glorying or boaſting in the preſence of God, that, as they ſuppoſe, man not ſinning, might haue had in innocencie. But firſt, *Glorie of God*, nowhere ſignifies boaſting before God: Secondly, euen man in innocencie, had had no cauſe of ſuch glorying, ſaue onely in God; and therefore I take it, by *glorie of God*, we may beſt vnderſtand, that glorious eſtate whereof through grace in Chriſt we ſhall be partakers in the Kingdome of Heauen. Compare *Rom.*8.2. and 2.7. and from enioying whereof we were iuſtly excluded by our diſobedience.

Hence then me thinkes the collection is ſound; that man, if he had ſtood in innocencie, ſhould haue had fruition of heauenly happineſſe; the ſame for ſubſtance, which Gods children now partake through Chriſt. The Lord propounded it to man as the price of his obedience, had he continued that courſe; and that man lacks it, comes to paſſe for his breaking of that courſe [h]: the Law was giuen for life; that is, that through obſeruing thereof, we might obtaine eternall life [i]. And ſurely if death not onely bodily, but eternall and helliſh was threatned to tranſgreſſion, me thinkes it is more then probable, that life not onely earthly, but heauenly was promiſed to obedience in the legall Couenant. It is curioſitie to enquire how or in what time man ſhould haue had admiſſion to that reward promiſed; perhaps by a kind of tranſlating, ſuch as was vouchſafed to *Henoch* and *Elias*; or, not vnlike that aſſumption of our Saniour [l]; or anſwerable perhaps to that change of ſuruiuers at the ſecond comming of Chriſt, 1 *Theſ.*4.17. 1 *Cor.*15.51,52. *Obſer.*

h Rom.7.10.

i Rom.2.7. Leuit.18.5.

l Act.1.

And me thinkes they are too idle quiddities of ſome, that with a preface of *non conſtat è Scripturis* (a cunning tricke of conueying errors into the Church) ſpread this, and like nouelties amongſt their admiring Auditors; *that man though he had ſtood in innocencie, ſhould not haue had poſſeſſion of the Kingdome of Heauen: Quorſum iſta?* Surely their end I know

know not; the fountaine me thinkes I ſee; the good old way, euen for oldneſſe diſlikes vs; nouelties, though neuer ſo olde or impertinent, muſt be hunted after, if we will ſeeme great in the eyes of the people.

But let vs ſee the puniſhment of loſſe, inſeparably accompanying tranſgreſſion; how heauie and fearfull it is, *depriued of the glorie of God*: not to enquire curiouſly as Schole-men, whether be the greater puniſhment, that of ſenſe, or this of loſſe; how vexeth it reprobates [m], to behold the admiſſion of Saints into the Kingdome of God, and themſelues thruſt out of doores?

m Luk.13.28

Verſe 24. *And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.*

Being iuſtified freely, &c. The Apoſtle goes on in deſcribing the bleſſing of iuſtification; by cauſes impulſiue; which are on our part none. *Freely*: inward in God the Father; *his grace*; outward and meritorious; *Redemption in Chriſt Ieſus.*] *Finall*, to declare his righteouſneſſe, &c. And to this explication he paſſeth by *prolepſis*: If we haue all ſinned and be depriued of the glorie of God, how then come we to righteouſneſſe and ſaluation? *Sub.* We *are iuſtified freely, &c.*

Senſe. Touching terme of Iuſtifying, ſee *Annot.* in *verſe* 21. *Freely. Queſt.* How freely, when not without ſo great a price and ſatisfaction as the blood of Chriſt.

Amb. ad loc. *Anſ.* Freely in reſpect of vs, *Quia nihil operantes, neq; vicem reddentes ſola fide iuſtificati ſumus dono Dei*, ſaith *Ambroſe*, not without price and ſatisfaction performed by Chriſt. And ſo *Bellarmine*: we are iuſtified of God freely, that is, of his meere liberallitie, as touching our merits; for by no worke of ours deſerue we to be iuſtified; ſee *Tit.*3.4,5,6. 2 *Tim.*1.9.

De iuſtific. lib.2. cap.3.

And

And is it not ſtrange, that theſe verie men ſhould talke of workes done before iuſtification, by generall grace, that ſhould be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie; yea, that deſerue at Gods hands of congruitie towards iuſtification? Surely if theſe grounds be true; firſt, that without faith it is impoſſible to pleaſe God[n]: Secondly, that the tree muſt be good before the fruit be good[o]: Thirdly, that God accepts not the offerer for the gifts, but the gifts for the offerer[p]: Fourthly, that to doe good workes is required not euerie grace, but ſuch as makes a man a member of Chriſts body, as *Bellarmine* proues *ex Ioh.*15. Fifthly, that where the conſcience is defiled, all things are vncleane[q]: Sixthly, that of *Auguſtine de fide & operibus, cap.* 14. *Sequuntur bona opera hominem iuſtificatum, non præcedunt iuſtificandum*; what place is there left for workes done before iuſtification? To merit ſo much as of congruitie, any thing towards iuſtification. That we may a little ſee the myſterie of their Iniquitie in this point, we muſt vnderſtand, that of merit they make two kinds: one, *ex condigno*: the other, *ex congruo*. That of condignitie, they thus deſcribe; It is any voluntarie action to which a reward is due, in iuſtice, for the qualitie of the worke, and the reward according to due eſtimation. And thus forſooth, before ſtate of grace, we haue no merits. Merit of congruitie, is any action, whereto a reward is giuen, not as due by nature of the worke, but as of the liberalitie of the donor. And thus they teach a man vnregenerate, may merit at Gods hand, the grace of iuſtification: in as much as it is verie meet and congruent, that to a man well vſing the gifts of nature for Gods ſake; God which is ſo bountifull, ſhould giue gifts of grace. But if it be true that in merit largely taken there muſt be *debitum*; and ſomthing to which the rewarder owes a recompence: ſecondly, if recompence mentioned depend wholly of the liberalitie of the donor, as themſelues confeſſe in this merit of congruitie; what doe we with the terme of merit in workes before regeneration? It is ſtrange circling they vſe in this

*Rhemenſ. in Act.*10.*v.*2

n Heb. 11.6.
o Math.12.
p Gen.4.
*Greg. Lib. Moral.*22. *cap.*12. *De iuſt.l.*5. *cap.*12.
q Tit.1.15.

*Ioh.Bunder. à Gand.Tit. 6. Art.*5.

queſtion; *In gratuitis* they ſay *nullum eſt debitum: in merito verò debitum aſſerimus:* In this kind of merit there is no *debitum*; and the recompence depends meerely of the liberalitie of the donor; and yet forſooth theſe workes muſt be called merits, not ſo properly indeed, as themſelues confeſſe, in truth moſt abſurdly and impiouſly. And let vs but conſider, what the things are in man, whereupon this congruitie is built; they are, firſt, well-vſing gifts of nature: and ſecondly, that for God, or in reference to him. Now, how can we imagine in an vnregenerate man, ſuch a well-vſing of the gifts of nature? The frame of whoſe heart is euill onely and continually [r], in whom till he be ſanctified, and haue felt Gods loue in his heart, there can be no *motus charitatis in Deum* [ſ]: nor any other ends, or motiues propounded to doe good things, but *dulce, decorum, honorificum*: nor any propenſion to any good action, but what ariſeth either from ambition, or ſeruile feare: but leaue we theſe merit-mongers, and proceed in the Text.

r Gen.6.5. Gen.8.21.

ſ 1 Ioh.4.

De iuſtific. lib.2.c.3.

By his grace:] For the ſenſe; *Bellarmine* by this grace of God, vnderſtands righteouſneſſe giuen of God, and infuſed into vs, to eſtabliſh his dreame of inherent iuſtice, as the formall cauſe of our iuſtification. Our Diuines by grace of God, vnderſtand the free fauour and good will of God beſtowed on vs in Chriſt: as being not the formall, but the inward impulſiue cauſe, mouing the Lord to iuſtifie vs. The reaſons of *Bellarmines* interpretation are theſe: Firſt, for that the fauour of God ſeemes ſufficiently to be expreſſed in the former terme *gratis*. *Anſ.* As who ſay it were ſtrange for the Spirit of God, to vſe diuerſitie of termes for ἐξηγησιν; and explanation: Secondly, is it ſo ſtrange to affirme, that liberalitie may be exerciſed without fauour? Or, that the Lord may of liberalitie beſtow a bleſſing, where loue and beneuolence is not the fountaine, *Math.5.*

But heare we his ſecond reaſon; the particle (*per*) is not rightly giuen to the fauour of God, the cauſe mouing; but onely ſheweth either formall, meritorious, or inſtrumentall cauſe.

Anſ.

Anſ. First, *Aquinas* otherwiſe iudgeth; that it may signifie any thing, that is cauſe to the agent of working: whether it be finall, formall, effectiue, or motiue cauſe. And how will *Bellarmine* interpret the place, *Act.*18.27. *they beleeued through grace*; for whether of the three doth his *per* there import? Formall, meritorious, or inſtrumentall cauſe? Any, or none? Secondly, but what if his (*per*) be not found in the Text? as indeed it is not; then notwithſtanding his right vſe of (*per*) grace may, for all that, ſignifie the impulſiue, as well as the formall cauſe of iuſtification. *Part.*1. *Queſt.*36. *Art.*3.

His third reaſon; becauſe whom God fauours, and wils well vnto, him he makes ſuch as he would haue him: otherwiſe Gods beneuolence ſhould be a vaine and emptie good will: therefore to be iuſtified by grace is not to be reputed iuſt, when we are not; but to be indeed iuſt, holy, and immaculate.

Anſ. Now what when all this is granted, that Gods grace, is not without his effect in vs? We yeeld that this effect, iuſtification, flowes from the cauſe, the grace of God. We are iuſtified by grace: But how doth this proue the concluſion; that by grace we are here to vnderſtand righteouſneſſe infuſed, and not rather the free fauour and loue of God? Secondly, We yeeld that by this fauour of God, we are made iuſt indeed, before euer we be iudicially reputed, and approued for righteous: This queſtion will fall out fitlieſt to be handled in the fourth Chapter. Here onely it ſhall ſuffice, briefly to propound our iudgement, how, or in what order we come to eſteeme and reputation of righteouſneſſe before God; firſt, therefore, in execution of Gods purpoſe to iuſtifie and ſaue, is that worke of God, effectuall calling; whereby faith is wrought in vs: to beleeuers, is Chriſt, with all his righteouſneſſe giuen, ſo that whatſoeuer Chriſt hath, or wrought, becomes ours, by free, yet true donation: thus enioying Chriſt, and his merit, we are preſented to Gods Iudgement-Seat; and there receiue the ſentence of abſolution and approbation for righteous:

righteous: truly therefore are we made righteous, before we be esteemed righteous; yet not by righteousnesse inherent in vs, though that accompanie iustification: but by donation of Christs righteousnesse vnto vs.

Wherefore, for ought they haue yet alleaged, grace may here signifie the fauour and free loue of God: and couple this grace with *gratis*, freely by grace; me thinkes, it is as much as if he had said, meerely by grace, without any concurrence of workes, so much as of adiuuant causes to iustification: which also other Scriptures affirme, *Eph.* 1.7. *Tit.* 3.4,5,6,7.

That we may see how ill a medley Papists haue made, of faith and workes, grace and merit, in this article of iustification, things simply incompatible, if the Apostle could iudge, *Rom.* 11.6. to which place, the larger handling of this question shall be reserued.

In the meane while, let vs learne to admire the riches of Gods grace towards vs in Christ, and take heed, how we attempt sharing in the glorie of iustification: remembring who said, agreeable to the Apostle, *Gal.* 5.4. *non est quo gratia intret vbi iam meritum occupauit.*

Followes the cause meritorious: *Redemption in Iesus Christ.* Where are two things: the cause meriting righteousnesse; the subiect in whom it resideth; *in Iesus Christ.*

Sense: Redemption, is that act of Christ the Mediatour, whereby he hath ransomed vs from our spirituall enemies; in this place with a *Metonymie* of the end, put for the meane destinied thereto: it signifies the satisfaction, made by Christ to the Iustice of his Father: and this satisfaction, some will distinguish on this manner; it is either *Legis*, or *Crucis*. Vnder the first, they comprise the obedience of his life, performed to the Law: by the second they vnderstand his whole passion, that had consummation vpon the Crosse: and this did the order of Diuine Iustice require, which could not haue beene kept, if God by his owne power and will without satisfaction for sinne, had repared man-kind, as *Thomas* well saith. Compare *Hebr.* 2.13,14.

Thom. Compend. Theol. cap. 200.

Which

Which is in Chriſt Ieſu.] Whether this propoſition (*in*) here note the cauſe efficient, as often; or ſubiect, in which this redemption reſideth, or both, it matters not much to enquire.

If we take it in the firſt ſenſe, me thinkes it excludes all humane ſatisfaction from power of iuſtifying; for if by the price payd by Chriſt onely, we be iuſtified, then not by any price payd by our ſelues; or any other meere creature for vs: and in truth, how can we, duſt and aſhes, once conceit ſuch a power to be in vs, ſith our well-doing reacheth not vnto God[t]? Secondly, nor can be proportionate to the offence of that endleſſe Maieſtie: Thirdly, and muſt be, if it be a ſatisfaction, a worke, or paſſion more then dutie: for by doing dutie can we ſatisfie for breach of dutie?

t Pſ 16.2. Iob 22.3.

Is it not then a ſtrange concluſion of our aduerſaries, that man in grace, may make ſome kind of ſatisfaction for the ſinne of his Soule? Let vs ſee their opinion, as they haue nicely minced it out, and propound it vnto vs by parcels: of ſatisfaction therefore, they make two kinds or degrees rather: the one is abſolute, and euerie way perfect; wherein is rendred, a ſatisfaction completly anſwering to the perfect qualitie of Diuine Iuſtice: the other imperfect, anſwering but imperfectly to the breach of ſome Iuſtice; and that, becauſe it pleaſeth God to accept it, for full ſatisfaction at the hands of his children, being reconciled vnto him. Touching the firſt kind or degree of ſatisfaction, they ſeeme to confeſſe, that it is quite out of the power of any meere creature; partly becauſe whatſoeuer we are or haue, we are and haue from God; partly becauſe the Maieſtie offended, is infinite, and all that we are or haue is finite: ſo that, except there be ſome acceptation, or donation on Gods part, there can be no ſatisfaction made by men; but if we ſpeake of a ſatisfaction, that is ſuch by Diuine acceptation or donation, this is in the power of euerie iuſtified man: beſides this, in ſinne they conſider two things; *culpam & pœnam*; fault and puniſhment; now, that for fault they make meerly free, in reſpect of vs; and aſcribe it onely

Bell. de pœnit. li. 4. c. 1.

to

to Christ, the Mediator: for punishment, they make two sorts; eternall, and temporall: for eternall punishment, Christs passion only satisfies; for temporall power is giuen vs, by grace, to make acceptable satisfaction.

Next, they assigne what these workes satisfactorie are; namely, prayer, fasting, almes-deeds; so that now, if we sum vp their doctrine of satisfactions, it amounts to this; that a iustified man, may by fasting, prayer, almes-deeds, make such satisfaction as God will accept, for the temporall punishment of sinne.

Shall we heare their proofes? First, *Dan.* 4. 24. *Redeeme thy sinnes by righteousnesse.* Sinnes therefore may be satisfied for.

Ans. Our Diuines well answer, that they ill render the originall word; which in no vse of *Hebrewes*, or *Chaldees*, signifies to redeeme, but to breake off; and let them if they can shew instance to the contrarie: Secondly, that the phrase is neuer read in Scriptures, to redeeme sinnes; redemption being alwayes applyed to persons: Thirdly, it is me thinkes, not a little crossing to their owne doctrine, that make their satisfaction proper to iustified men; in number whereof, they cannot place *Nebuchadnezzar*: Fourthly, that if satisfaction were here intimated, no necessitie it should haue reference to Gods Iustice, but to mens iniuries.

Their second testimonie is, *Luke* 3. *Bring forth meet fruits of repentance*: that is, now, they cannot be meet or worthy fruits of repentance, except they be sufficient, to recompence the wrong done; if not in equalitie of quantitie, yet at least in equalitie of proportion, and according to the acceptation of him that was wronged: and here they lay on load with testimonie of Fathers.

Ans. But what the fruits of repentance are, who can better expound, then *Iohn Baptist* himselfe? *vers.* 11. *ad* 14. Which if ye read, ye shall find to be nothing else, but a ceasing to doe euill, and a learning to do well: and they deceiue the world with the homonymie of their Latine *penitentia*: the Greeke word μετάνοια, signifies nothing else, but a change

change of the mind: and ſo proportionally, the fruits of a changed mind, are nothing but actions of a new life, beſeeming and teſtifying a changed heart.

The third teſtimonie is, 2 *Cor.*7.11. Where amongſt fruits of a godly ſorrow, is reckoned vp, reuenge, or puniſhment.

Anſ. Firſt, whether this puniſhment, be that that the repentant partie takes of himſelfe, or which the Church inflicted vpon the inceſtuous perſon, is queſtionable: their owne *Cajetane* ſo interprets, referring it to the ſentence of excommunication paſſed on the inceſtuous perſon: the end whereof, who euer taught to be ſatisfaction to Gods Iuſtice? Secondly, be it granted, that it ſignifies reuenge, which the penitent takes of himſelfe, by barring himſelfe of his lawfull refreſhings, in reſpect of his immoderate purſuit of vnlawfull pleaſures, and the like; is this a ſatisfaction to God for former ſinnes of his ſoule? What Scripture? What Father ſo teacheth?

The next teſtimonie, *Leuit.*4.5. *&* 6. Where are appointed ſacrifices of diuers value, according to the meaſure of offences: and theſe ſacrifices were ſatisfactions, and expiations of the guilt of temporall puniſhment.

Anſ. That they may iuſtly be termed expiatorie ſacrifices, we yeeld; yet in this ſenſe onely, *quatenus*, the name of the truth ſignified, may be giuen to Types, ſignifying the truth: a phraſe of ſpeech vſuall in Scriptures, when matters Typicall, or Sacramentall are enunciated.

The onely true expiatorie ſacrifice, was that of Chriſt on the Croſſe v: ſignified by theſe Types in the Leuiticall Law. Neither can it be proued, that the acts of offering them, purged otherwiſe then legally, *Heb.*9. Chriſts blood, which in theſe Types their faith beheld, alone hauing power to purge the conſcience, *Heb.*9.14. Their other teſtimonies I ſpare mentioning; and come now briefly to examine their diſtinctions, out of which, they haue nicely framed, this their carnall Doctrine of ſatisfactions.

v Heb.9.10.

Satisfactions then they would haue to be of two ſorts; ſome

some euerie way equible to the offence of Diuine Iustice; such they gently yeeld, there are none performable by any meere man: but another sort there is, which they call acceptable; that is, such as God accepts for satisfactions, and mends made to his Iustice for the sinne of our soules. And will you heare what effect they ascribe vnto them? They haue not power, they say, to restore, or recouer amitie with God; but yet this they can doe, satisfie his Iustice; at least, for guilt of temporall punishments, to be suffered in Purgatorie.

Now first, where find they either termes or grounds of this distinction? We read indeed, that our seruices of new obedience, are sacrifices acceptable vnto God through Iesus Christ w: but that they are satisfactions to his Iustice, either by absolute correspondence, or acceptable proportion we find not. Secondly, see how inexplication of their distinction, they confound themselues. Can they satisfie Iustice? Then sure they may remoue offence. Can they remoue offence? They can also restore fauour, and amitie with God. For is there any thing that is offensiue to God, but the violating of Iustice? Satisfie his Iustice, thou shalt sure haue him propitious. Thirdly, tell vs, I pray you, without halting, whether is first in order of nature, satisfaction to Gods Iustice, or reconciliation? If our old Bookes faile vs not, if the Scripture deceiue vs not, satisfaction euen plenarie goes before as the meane; reconcilement followes, as the end whereto that tended. Therefore, if we be reconciled perfectly, satisfactions are performed; if satisfactions plenarie be not performed, we are sure not reconciled.

w 1 Pet. 2.

And that they prattle of temporarie punishment, reserued for vs to suffer for satisfaction for veniall sinnes; what doth it but impeach the all-sufficient sacrifice of our Sauiour? That with his owne oblation of himselfe, hath perfected for euer them that are sanctified x? Or secondly, thrust vs into fellowship of Christs mediation, and make him a Sauiour by vs; of whom the Scripture teacheth, that by his owne selfe *he hath made a purgation of our sinnes* y? or thirdly,

x Hebr. 10.

y Hebr. 1. 3.

according

according to their grounds, lay crime of iniuſtice vpon the Maieſtie of God: that hauing receiued perfect ſatisfaction in the blood of his Sonne, and thereby as themſelues, cleared vs from all fault, ſhould yet puniſh vs being wholly faultleſſe, at leaſt by imputation.

Their inſtances, whereby they would proue that the fault being pardoned, puniſhments temporarie are reſerued, and that for ſatisfaction to Gods Iuſtice, are of no value; to them all we anſwer with *Auſtin*, *Ante remiſſionem eſſe illa ſupplicia peccatorum; poſt remiſſionem autem certamina exercitationeſq; iuſtorum.* Before remiſſion, they are puniſhments of ſinners; after forgiueneſſe, exerciſes of iuſt men. And of *Dauid*, 2 *Sam.* 12. the example wherein they triumph, pardon was giuen him that he might not be hindred from life eternall: but the effect of that commination followed. Wherefore, to ſatisfie Gods Iuſtice? No, but in that humiliation to exerciſe and proue mans pietie: *Vt pietas hominis in illa humilitate exerceretur, atq; probaretur.* *De peccat. merit. & remiſſ. lib.* 2. *cap.* 34.

Thus *Auſtin* iudicially; conſonantly to whom, our Diuines teach that temporall paines and afflictions of this life, though they remaine for ſubſtance one and the ſame, before and after reconciliation, yet is their habit and vſe changed vnto Gods children: remaining onely, as chaſtiſements, as reducements, as preuentions, as admonitions, as prouocations to diligence in good duties, as meanes to mortifie corruption, and to humble vs for our ſinnes, &c. And ſurely, if they are therefore inflicted, that Gods Iuſtice may, after remiſſion be ſatisfied, what a kind of pardon call we this, that hath not a releaſe, but a mitigation of puniſhment onely? Or as themſelues practiſe, in their *foro penitentiali*, a commutation of an heauier for a lighter puniſhment, and is this the Lords pardon? But enough, if not too much of this Hereſie.

Verſ.

Verſe 25. *Whom God hath ſet forth to be a reconciliation, through the faith in his bloud, to declare his righteouſneſſe, by the forbearance of the ſinnes that are paſſed, through the patience of God.*

Verſe 26. *To ſhew at this time his righteouſneſſe, that he might be juſt, and a juſtifier of him which is of the faith of Jeſus.*

IN theſe words, ὁν προέθετο ὁ θεὸς, &c. is not onely a further illuſtration of our juſtification, by cauſes efficient, and finall; but a proofe of that immediately foregoing: juſtified we are by redemption in Jeſus Chriſt. And if any many aske a reaſon, why by that meanes, rather then by any other? the anſwere is, becauſe God hath purpoſed or propoſed him as the meane of reconcilement: in them conſider we theſe things: firſt, the agent: ſecondly, his action: thirdly, the ſubiect: fourthly, his office, and worke whereto he is deſigned; fiftly, the condition required on our part, for partaking in this bleſſing of reconciliation.

The agent is God: whether we take it perſonally, or eſſentially, it matters not: if perſonally, we muſt referre it to the Father, as to the originall, in a ſort, of this purpoſe and decree: if eſſentially, ſo alſo it is true; the whole Deitie, as it were, ſitting in counſell of the meanes of mans reconcilement, reſolued of the ſecond perſons deſignement to this worke of propitiation, in that manner that we now ſee it in execution.

The action followeth; προέθετο, whether we render purpoſed, or propoſed, it matters not: the word beares both; and both perhaps are intended, the propoſing of Chriſt, both in types of the Law, as alſo in the cleare reuelation of the Goſpell, being a conſequent of that purpoſe; howbeit,

perhaps

perhaps it is beſt vnderſtood of Gods purpoſe, to which vſually the workes of redemption are aſſigned, as to their cauſe and meaſure. See *Epheſ.* 1.9.

The ſubiect of this purpoſe and deſignement, is Chriſt Ieſus; as the meeteſt perſon, both to aſſume a ſon-ſhip of man, and to impart vnto vs, the honour of his owne ſon-ſhip, by taking vs into fellowſhip of that his prerogatiue: His worke and office, whereto he is deſigned, is propitiation, that is, to bring vs againe into fauour and grace with God; by ſatisfying his iuſtice, and ſo remouing the offence and iuſt diſpleaſure of God; as alſo by purchaſing vnto vs, all other the teſtimonies of loue: as adoption, gift of the ſpirit, poſſeſſion of the kingdome of heauen, &c.

Thus farre of the ſenſe; out of all which ioyned together, meethinkes wee may well frame anſwer to thoſe curious queſtions, riſe amongſt ſchoole Diuines: as, whether there could not haue beene another meane of reconciling man to God, then the incarnation and paſſion of the ſonne of God; whether this meane was the moſt conuenient; to firſt, whereof the vſuall anſwere is, that the infinite wiſedome of God, might haue found out, and reſolued of ſome other meanes of attonement, had it ſo pleaſed him: but ſecondly, this was the meanes moſt conuenient, whether we reſpect the ends, the Lord propounded to himſelfe; or the things requiſite to thoſe ends: the ends were to manifeſt his loue, and rich grace towards man; and that ſecondly in ſuch ſort, as that no iot of his endleſſe iuſtice, might be impeached, by extending ſuch mercy to man tranſgreſſing[z]. Now wherein could the Father haue ſhewen more loue? then in this demitting his owne and onely ſonne out of his boſome, to aſſume our nature, and in it to mediate betwixt God and vs. And could men and Angels haue deuiſed a meanes to ſhew mercy, without impeachment of diuine iuſtice, as herein we ſee manifeſted? thus mercifully to ſaue, thus ſeuerely to puniſh thoſe that he determined to ſaue, except by theſe meanes who could haue deuiſed?

[z] Epheſ.1. Titus.3.

Conſider we againe, the things requiſite to our reconciliation; ſuch as are vndue obedience, perfect ſatisfaction; things both of them requiring an infinite perſon, to giue both infinite value: that we may very well ſay, there was not any meane of propitiation more conuenient then this, according to Gods eternall purpoſe exhibited in Chriſt: he which would ſee more to this purpoſe, let him reade *S. Auguſtine de Trinitat. lib.* 13. *cap.* 10. *Anſelm. lib. cur Deus homo. Aquinas part.* 3. *q.* 1. *Art.* 20. And generally Schoole-men in 3. *Sentent. Diſtinct.* 20. but in all ſuch quæries this rule ſhould be remembred; that the conueniencie of meanes to their ends, muſt be meaſured by their choyſe and deſignement in Gods purpoſe and counſell.

Vſe. And here, let vs learne in our diſtreſſes ariſing from conſcience of Gods diſpleaſure for ſinne, to ſeeke vnto Chriſt onely, as the ſtore-houſe of comfort. Our Sauiour vpon this ground thus exhorts; in him to ſeeke refreſhing in our ſpirituall hunger, which Chriſt incarnate onely can giue: because him onely GOD hath ſealed[a], that is, deſigned by his eternall counſaile, to this office of reconciling vs to God.

[a] Ioh. 6. 27.

The office or worke whereto Chriſt is deſigned followeth; that is, to be our propitiatour or mediatour of reconcilement vnto God. And this office he thus performed: firſt, ſubmitting himſelfe to the whole curſe of God, deſerued by our ſinnes, and ſtanding in the gap, as it is ſaid of *Moſes*, ſo bearing the brunt of Gods fiery wrath and indignation: and by that meanes remouing from our perſons all whatſoeuer wrath or iuſtice could be offended at. Secondly, by the merit of his obedience, purchaſing vnto vs the donation of Gods ſpirit, to worke faith, whereby wee might be brought into the couenant of grace, &c.

Vſe. Which office thus performed by our propitiatorie; firſt, giues conſcience comfort, againſt infirmities daily renewed by Gods ſeruants: in as much as they haue an aduocate with the Father; *Ieſus Chriſt the righteous, who is alſo the propitiation for their ſinnes.* 1 *Ioh.* 2.

And

And withall, aſſures vs of our preſeruation in ſtate of grace, till full poſſeſſion of that glorious life purchaſed for vs by the merit of Chriſt: *For if when we were enemies, we were reconciled, &c. Rom.* 5.

The condition required of vs, to make this propitiation effectuall to vs, is faith; declared by the obiect, *Chriſts bloud*: as if he ſhould ſay, by reſting and relying on the death and obedience of Ieſus Chriſt.

Herein triumph the patrones of iuſtification by the ſole paſſion of Chriſt; making his bloud the *adequatum obiectum* of faith iuſtifying; how fitly let them iudge by this, that they cannot chooſe but acknowledge here a *Synecdoche*; for will they exclude ſoule paſſions from the ſatisfaction of Gods iuſtice? or make the ſufferings of his life, onely preparatiues to compaſſion, and not alſo for their part expiations for ſinne? let him beleeue that liſteth; for my part, I know nothing in the whole humiliation of our Sauiour, but was not onely a depoſition neceſſary, but euen a part of his expiation. And had almoſt rather define with Schoolemen, that Chriſt merited from the firſt inſtant of his conception, then thus limit his meritorious and expiatorie ſatisfaction to his laſt act in death. Reaſons of this *Synecdoche*, ſeeme theſe: firſt, becauſe in his death was the complement of his humiliation[b]: ſecondly, it ſerued beſt for oppoſition to Iewiſh opinion, of legall ſacrifices offered in bloud of beaſts[c]: thirdly, moſt ſenſibly anſwered to the types of Iewiſh law, &c.

b Phil. 2.

c Heb. 9.

But here obſerue we, that to partaking in Gods fauour procured by Chriſts humiliation, faith is required; what kinde of faith whether generall or particular hath beene already declared; whether alſo as a diſpoſition preceding, as feare, loue, hope, &c. or as an inſtrument to apprehend Chriſts merit, hath beene alſo ſhewen; here onely it ſhall ſuffice to note, that faith is here put metonymically, for the conſequent or effect of it; which we call *fiduciam*; that is, confidence, or affiance, which me thinkes the particle (ν) ſufficiently noteth: ſo that if our aduerſaries would learne,

to leaue that point of their skill, in diuerting the ſtroke of our arguments in this point, to a controuerſie of words; many their needleſſe diſputes, about the nature of faith iuſtifying, would ſoone haue end: for my part I iudge with them in this point, that faith, properly ſo called, is in the vnderſtanding, not in the will; and may better be rendered, a perſwaſion then affiance. But yet this is true, that affiance in Chriſts merit, is a fruit of faith iuſtifying; and the very act of affiance or putting truſt in Chriſt, required of vs, to our iuſtification, which if no other Scripture affirmed, yet this euidently auoucheth: and can we thinke this floweth from a generall beleeuing of the hiſtory of the Goſpell? yea, can it ariſe from any thing, but particular euidence of our title to Chriſts merit.

Vſe. Let vs therefore as many as deſire to know our reconciliation with God through Chriſt, proue our ſelues whether we be in the faith or not[d]: that olde diſtinction of Schoole-men borrowed of *Auguſtine*, in queſtion touching the extent of Chriſts merit, may in fit place be diſcuſſed: this once is agreed on all ſides, except the Chiliaſts, that howſoeuer there be a ſufficiencie of worth in Chriſts merit to reconcile all; yet the efficacie thereof reacheth onely to ſuch as beleeue. It concernes vs therefore for our comfort, diligently to try and examine our confidence. Notes to diſcerne it, beſides the feeling and experience euery man may haue of himſelfe, are theſe. Firſt, gathered by proportion from that of *Salomon*; *Truſt in the Lord with all thine heart, and leane not to thine owne wiſedome*[e]. Proportionally, it is true of euery man reſting in Chriſts merit for propitiation, and fauour of God, that he leanes not on any thing in himſelfe to procure it; but is ſo humbled with conſcience of ſinne, and terrour of Gods maieſtie, is ſo well acquainted with naturall diſabilities, imperfection of his owne righteouſneſſe, that he counts *all dung and droſſe for the knowledge of Chriſt, that he may be found in him not hauing his owne righteouſneſſe*[f], *&c.* I ſay not, that euery one renouncing himſelfe in this behalfe, hath preſently affiance in

d 2 Cor. 13. 5

e Pro. 3. 5.

f Phil. 3.

in Christs bloud; (although me thinkes truely to doe this, is a thing supernaturall) but negatiuely I am sure it holdes; whosoeuer rests in himselfe, relieth not on Christ, &c.

A second euidence of confidence in Christ, and his merit for righteousnesse, is detestation of all Teachers and doctrines in any sort rasing this foundation and pillar of our confidence. How stoutly the Apostle opposed against such, who so reades his whole Epistle to the Galathians may iudge, with what earnestnesse of affection ernies he against those, that in this Article of iustification, desired to mingle *Moses* and Christ, faith and workes of any sort? The like is the affection of all such, that haue learnt truely to rest on Christ.

But proceede wee. The end of this ordinance, and decree of God, proposing Christ as mediatour of reconcilement, through his bloud, and faith therein, followeth; that is, to declare his righteousnesse in forgiuing sinnes, of both Testaments, &c.

Sense: To declare his righteousnesse.] As if he should say, If any aske a reason, why God ordained Christ to propitiate, and that by his bloud; it was, to shew himselfe iust in forgiuing sinnes. To omit varietie of interpretations; by iustice of God, we may best vnderstand, his iudiciall iustice, which some call, remunerating, or distributiue; a propertie enclining him to reward obedience; to punish disobedience. Now, for that his purpose was to deale mercifully with man in forgiuing sinnes, and yet iustly too, in punishing disobedience: (for God cannot so be mercifull, as to impeach his iustice g) this way his diuine wisdome deuised for mercifull forgiuenesse; to deliuer his sonne to dye for our sinnes, that iustice might be satisfied, and withall, mercie ouerflowe to the Elect in forgiuing iniquitie and sinne. g Psal. 116. 5.

To declare his iustice in forgiuing sinnes:] That is, that he might be acknowledged iust, euen while of mercy he forgaue sinnes. To this sense agreeth that *Verse* 26. where first, we may learne to admire the mysterie of diuine wisedome, 1 Pet. 1. 12.

as in all other his workes conspicuous, so in this of compounding endlesse iustice, with as infinite mercy most admirable; no maruaile if Angels so desirously buckle themselues to prie hereinto. It was that about which the *Sophies* of all times busied themselues, but were in all their deuises frustrate; by light of nature they knew iustice must receiue satisfaction, before euer mercy could haue passage, from that Father of mercies, to the sonnes of *Adam*. Hence were their fastings, sacrifices, sometimes offered in mans bloud, yea, in bloud of their owne sonnes and daughters; intended to propitiate the diuine maiestie, fondly imagined to reside in their Idols: but the true meane of propitiation, the Gospell onely hath reuealed [h]: and the matter of it Christ Iesus, opened out of the bosome of his Father.

h 2 Tim. 1. 10

Secondly, me thinkes, if there were none other argument, this alone sufficiently ouerthrowes all that doctrine of Popish satisfactions, for reconciliation: for can there be no meane of propitiation, but what yeelds satisfaction to diuine iustice? will not the Lord be mercifull in forgiuing sinnes? Nay, can he not be mercifull in forgiuing sinnes, till iustice be satisfied? then sure, humane sufferings, and almes, and prayers, must needs be acknowledged to be no sacrifices propitiatorie for the sinnes of our soules. But hereof before.

Followeth now an amplification of the sinnes forgiuen by a distinction or distribution of them, according to seuerall times of committing; some were προγεγονότα; that is, done or committed, in time before Christs exhibiting in the flesh; some after; to both which the merit of Christs passion extends it selfe.

Προγεγονότων quæ sunt διάφορα. Diuers are the interpretations; that now specified, I iudge most probable, comparing this place with that *Heb.* 9. 15.

Consent of other Interpreters, both Popish and others might be shewen. Whence the collection is easie, that vertue of Christs passion reached vnto the Fathers of the olde Testament; and that the Lord gaue the plenarie forgiue-

nesse

neſſe of their ſinnes, reſpecting the future humiliation of his Sonne. This point needed not much proofe, but that our Romiſh aduerſaries by a conſequent of their doctrine, ſeeme to denie it: for truth of it ſee theſe Scriptures, *Act.* 15. 11. *Ioh.* 8. 56. *Heb.* 13. 8. *Apoc.* 13. 8.

And what ſhould let then to inferre? that they were admitted to heauen properly ſo called, without detainement in their *Limbus*, the skirt of hell, vntill Chriſts comming thither to deliuer them.

That which they teach of this place is this; that it is a part of hell; and ſuch a part as betwixt which, and the place of the damned, there is no ſolide interſtitium: that it was a priſon, wherein, though the Fathers had an *immunitatem pœnæ ſenſibilis*, freedome from all ſenſible paine; yet were they deprined of the viſion of God, and tormented at leaſt with this that they hung in a ſuſpenſiue hope of that bleſſed glory, which they expected. *Catechiſ. Tridem. in Art. deſcendit ad inferos.*

Now if it be true, their ſinnes were remitted: ſecondly, they juſtified and reconciled vnto God, by faith in Chriſt to come: thirdly, were adopted for ſonnes: how can it be imagined, that they were thus puniſhed? Againe, S. *Auguſtine* profeſſed, that he neuer could finde hell in Scripture put for good; and the receptacle of ſoules, what euer it were, whither the Fathers went, was ſure good; wherein they had, not onely immunitie from ſenſible paine, but receiued comfort. *Luk.* 16. 25. *Auguſt. Epiſt. 99. ad Euod.*

Thirdly, it is a ruled opinion of many their Diuines, that it is a greater puniſhment, to be depriued of Gods preſence, then to feele any other the paines of hell; and that the anguiſh is more, to conſider that depriuall of glory, then to feele the ſmart of any other infernall torment; which if it be ſo; then ſure the greateſt puniſhment was theirs that yet are confeſſed to haue lined and dyed high in Gods fauour. *Heb.* 11.

Adde vnto this, that the title giuen to their place of abode, is Paradiſe metaphorically[i]: that with *Paul* is all one, with the third heauen[k], the Palace of Gods principall reſidence;

[i] Luk. 23. 43.
[k] 2 Cor. 12. 2.

a place of pleaſure, ſure, and free from all puniſhment, both of ſenſe and loſſe. But let vs heare what they can ſay for maintenance of their *Limbus*, they alleage that *Gen.* 37. 35. *I ſhall goe downe ſorrowing to my ſonne in infernum.*

Anſ. And why not in *Sepulchrum*, to the Graue? The word beares it well enough, & the purport of *Iacobs* ſpeech; wherein he expreſſeth a griefe that would neuer leaue him till death: and compare *Gen.* 42. 38. the like ſpeech; *ye ſhall bring my gray head with ſorrow to the graue*: the word is all one, and thinke ye his gray head went to *Limbus*?

The ſecond teſtimonie is *Luke* 16. 23. 26. betwixt the place of the damned, and the boſome of *Abraham*; there was χάσμα μέγα: a great *hiatus*: therefore no ſolid *interſtitium* betweene them, but both ſoules in the ſame gulfe.

Anſ. Now ſure a prettie collection. And if *Bellarmine* had been to deale with *Chemnitius*; how ſcoffingly would he haue girded at ſuch grammaticall quiddities? But is it his opinion indeed, that this *chaſma* is ſuch an emptie *hiatus*, wherein is no ſolid *interſtitium*? Then me thinkes, there ſhould be no ſuch impoſſibilitie of interchangable paſſage, betwixt the ſpirits aboue and below; and how a *Commeatus* betweene them, ſhould in ſuch an emptie ſpace, be more impoſſible for ſpirits, then ſight or audience, I ſee not. But for anſwer, he cannot forget their rule in Schooles, that *Theologia ſymbolica, non eſt argumentatiua*; and that euerie ſtring of a parable is not to be ſtrayned; nor can any thing be vrged thereabout, beyond the principall intention. And for his emptie *chaſma*, though it ſignifie properly, that *hiatus oris* in oſcitation; yet is tranſlated by a Synecdoche of the ſpecies, to ſignifie any diſtance or ſpace of place. And ſo here is intended by our Sauiour, in that parabolicall *proſopopœia*: his *mega chaſma*, being nothing, for ought our aduerſaries can proue, but that great diſtance, betwixt Heauen, the Seat of the bleſſed, and Hell, the Priſon of the damned.

Thirdly, they alleage, 1 *Sam.* 28. 13. The ſoule of *Samuel* was ſeene aſcending out of the Earth.

Anſ. Firſt, the Text hath not the ſoule of *Samuel*, but

Deos.

Deos. And is it their opinion it was *Samuel* ſoule, came vp ſo wrapped in a Mantle? *verſ.* 14. belike he found cold comfort in that *refrigerium*, that *Limbus* afforded, that he was faine, thus to be-mantle his ſoule, to keepe heat: Secondly, I thus reaſon: If this aſcending were of the true *Samuel*, and not of his *ſpectrum*; either of ſoule alone, or of body alone, or of both: not of his ſoule alone, for *quid anima & pallio?* What had his ſoule to doe with a Mantle? If of body alone, an aſcent might be thereof out of the Graue: If both; why might not his ſoule firſt deſcend out of Heauen, and in the Graue reſume the body, and ſo aſcend? So that there is no neceſſitie of aſcending out of Hell, or any liſt thereof: but thirdly, what if not *Samuel* at all, nor nothing of his, but his *ſpectrum*: a *phantaſme* alone aſſumed by an euill ſpirit was that that appeared? Surely, the reaſons brought both by Fathers, and other late writers for this opinion, are not to be contemned.

For firſt, is it likely, that the Lord refuſing to anſwer *Saul* by meanes ordinarie, *verſ.* 6. would thus extraordinarily giue reſolution by *Samuel* ſent from the dead? Secondly, was *Samuels* ſoule thus at command of a Witch, to be called out of his reſt by her, *verſ.* 11. eſpecially, by magicall meanes? But I perceiue, it is not for nothing they place *Limbus* ſo neere the Hell of the damned; they ſhould doe the Diuel great wrong, to take his borderers out of his Kingdome, or to imagine, that emptie *chaſma* could keepe them from his command. I omit anſwer to the arguments of the contrarie opinion: as that he is called *Samuel*: and ſecondly, that he fore-told things to come; which being contingent, were accordingly accompliſhed. Heare the anſwer of ſome Fathers to theſe reaſons, and thereby iudge of their opinions: to the firſt, thus *Theodoret*, *Hiſtoria eum qui viſus eſt, nominat Samuelem, propterea quod, ſic crediderit Saul.* The Hiſtorie cals him that appeared *Samuel*, becauſe *Saul* ſo thought of him: and this to be no ſtrange kind of ſpeech, he proues, by the like in other Scriptures; thus alſo it ſtiled the Angels, that appeared vnto *Abraham*, and the *Theod. in 1 Sam. 28.*

Lord

Lord of them (*mens*;) becauſe the Patriarke ſuppoſing them to be ſuch, ſet meat before them, &c. *vide locum.*

Baſil. in Iſ. 8 To the ſecond, S^t *Baſil* thus; *Ad eum modum & Damones quæ ſententia ac decreto Dei conſtituta erant, iamq; palam euulgata ſæpenumero annunciarunt his, qui facile in fraudem illiciuntur, &c.* After the ſame manner haue the Diuels often declared ſuch things as were appointed by the ſentence and decree of God, and now openly diuulged vnto ſuch as are eaſily brought into error.

And then inſtanceth in this example, affirming them, to be Diuels, transforming themſelues into the habit and perſon of *Samuel*: that hauing heard the ſentence of condemnation pronounced againſt *Saul*, promulged it as their own; I might glut the Reader with like teſtimonies of others, but theſe may ſuffice.

Their fourth teſtimonie is, 1 *Pet.* 3. 19. *He preached vnto the Spirits in priſon*; now Heauen is no priſon.

Anſ. The full opening of this place, will beſt be done, when we ſhall come by Gods grace, more purpoſely to handle it. Here onely, as much as ſhall ſuffice, for looſing the hold, they haue here taken, for *Lymbus*, firſt, the Spirits here preached vnto, if they were in priſon at the time of their preaching, cannot be intended to be the ſoules of the Fathers; for that they are deſcribed to haue been incredulous and diſobedient; and ſo I hope they will not ſay of *Abraham, Iſaac*, and *Iacob*, &c. Secondly, they will neuer be able to proue, that this preaching was to them, at the time while they were in priſon; For *quorſum?* But hereof more hereafter. See Heb. 11. 93.

As touching their other teſtimonies and reaſons pretended out of the Scriptures, they haue been all ſufficiently and often anſwered, and the anſwers ſtands to this day vnconfuted, as that (*Thou haſt brought the priſoners out of the Lake where are no waters*; the (*tu*) here mentioned, is to be applyed to the Church, as the feminine particles ſhew; the Lake is not Hell, but babiloniſh captiuitie: and the whole reading is corrupt, as appeares to any aduiſing with the originall.

Their

Their reaſon: then Chriſt was not the firſt that aſcended into Heauen.

Anſ. This ſeemed no great abſurditie to the ancients; whoſe iudgement it was of *Elias*, that he was tranſlated into Heauen[m]: Secondly, for all this Chriſt might be the firſt, that in body and ſoule entred into fulneſſe of that glorie, prepared for the Elect in the Kingdome of Heauen. And thus much of that controuerſie. m Mat 2.58.

The remainder of this verſe hath little elſe, then hath bin already treated of, he reſumes onely the end of this ordinance of God to reconcile vs by the blood of his Sonne; and ſecondly, explanes that which he had ſaid of the manifeſtation of Gods Iuſtice; ſhewing what he meant thereby, *that he might be iuſt*: that is, declared to be iuſt, and yet, a iuſtifier of him that is of the faith of Ieſus; that is, although he did diſcharge from puniſhment, and guilt of ſinne; and approued as righteous, ſuch as renouncing themſelues and their owne righteouſneſſe, expect iuſtification by beleeuing in Chriſt Ieſus, *Him that is of the faith of Ieſus, Gal. 3. 9, 10.* as if he ſhould ſay, him that renouncing the ſect of merit-mongers, embraceth the ſuppoſed hereſie of Solifidians.

Hitherto of the Apoſtles firſt argument againſt iuſtification by workes, thus largely handled from *Cap. 1. verſ. 16.* to this place. Followes now the poſition of the contrarie concluſion, *that a man is iuſtified by faith*, with new arguments to that purpoſe.

Verſe

Verse 27. *Where is then the reioycing? It is excluded. By what Law? Of workes? Nay: But by the Law of faith.*

Verse 28. *Therefore we conclude, that a man is iustified by faith without the workes of the Law.*

THE first reason is taken from the effect of this manner of iustification by faith, removed from that other by workes, in this forme. If by the doctrine of iustification by faith, boasting be excluded, and not by that which requires workes, then we are iustified by faith, & not by workes: but by the doctrine of faith, boasting is excluded, and not by that of workes: therefore we conclude, that a man is iustified by faith, without the workes of the Law.

The proposition is omitted, but easily collected out of the Apostles *Enthymeme*. The assumption is propounded, in a rhetoricall Dialogisme, as is easie to be seene; the conclusion expressed in so many termes, *vers.* 28.

The consequence of the proposition depends vpon this ground; that man must be iustified by such a meane, as whereby he may haue no cause to glorie in himselfe, *Ephes.* 2.9. 1 *Cor.* 1.30, 31.

The truth of which ground, as it is euident by the testimonies now alleaged, so will it further appeare by the whole proiect of Gods counsell touching the saluation of his Church. Wherein it is euident he chose such a course, as whereby the whole glorie might be his: none, mans: he chose vs before we were, freely, without respect to any thing in vs, according to the good pleasure of his own will; for the glorie of his rich grace [n]: he made vs without our selues after his glorious Image: permitted; yea, decreed to permit our fall, that he might haue mercie [o]: and that the claime

n Eph. 1.4.

o Rom. 11.32 Gal. 3.22.

claime to ſaluation, might be by meere mercy; Wherefore? I demand would the Lord that had power to ſtabliſh vs, as he did good Angels, ſhut vs vp vnder ſinne? but that he might make way, for the glorie of his mercie? he ſent his Sonne to reconcile vs; made not vs our owne propitiatours: Wherefore? but that the whole glorie might be his? he called vs freely [p], of grace inuiting, by his ſpirit opening our hearts to attend, and by the ſame ſpirit drawing vs [q]: ordained meanes, in themſelues ſilly and weake to conuert vs [r]: ſanctifies indeede, but in part onely; Wherefore? but that, as the Apoſtle ſpeakes, no fleſh might glorie in his preſence [s]: all which, ioyned to the teſtimonies fore-cited, euidence the ſoundneſſe of the Apoſtles ground: and thus farre furthers vs in diſcerning the meanes of our iuſtification in generall, that it muſt be ſuch, as whereby all occaſion of boaſting may be taken from man.

p Tit.3.5.

q Iohn 6.44.

r 1 Cor.3.

s 1 Cor.1.29.

Come we now to the particular aſſumed; but boaſting, doctrine of workes excludes not; doctrine of Faith excludes, and may wee not then conclude with the Apoſtle? that a man is iuſtified by faith, without the workes of the Law.

Let vs a little examine the aſſumption: ſenſe; *Law of workes*: that is, doctrine of workes: that is, teaching that we are iuſtified by workes. *Law of faith*, that is, doctrine of faith; as the *Hebrew* properly ſignifies; for the truth of it, both members are to be ſcanned; firſt, that doctrine of iuſtification by workes excludes not boaſting: ſecondly, that that of faith excludes it.

For the firſt, conſider we what it is, that by doctrine, requiring workes to iuſtification, is to be performed by him, that will that way be iuſtified: and that is, a doing of the whole Law [t], and that by the perſon himſelfe, that lookes for iuſtification. And is not this, to puffe vp the proud heart of man with conceit of abilitie to iuſtifie himſelfe? What prouder doctrine then that of Pelagians? teaching that by naturall abilities, the Law might perfectly be kept

t Gal.5.3. Rom.10.5.

kept to iuſtification. That of Papiſts, is not all out ſo groſſe; they teach, that nature helped by grace, may doe this: and, that by workes done in grace, ſome iuſtification may be atchieued: they diminiſh boaſting, but exclude it not. It were long, to rake vp all they teach, touching power of will in nature: how it deſerues *ex congruo*, euen before grace receiued. But haply, by that they teach of the neceſſarie aſſiſtance of grace to iuſtification, they amend the matter. Surely little or nothing. For let a man view all they teach touching the efficacie of grace, in this point of iuſtification: he ſhall finde it to amount to this ſumme onely: that grace doth little more then bring out that power, that is in nature, into act; or heale a little the wound, that ſinne hath made; or confirme weakeneſſe naturall: ſo making nature, to goe cheeke by iole with grace, in the act of iuſtifying: and is this to exclude boaſting? and not rather to occaſion it?

Let vs ſee now whether the doctrine of faith excludes it; ſo ſaith the Apoſtle. But conſider we how: *viz.* in as much as it teacheth to goe out of our ſelues for righteouſneſſe; and makes vs, no more but receiuers of that righteouſnes, whereby we are iuſtified; wrought by Chriſt, giuen by GOD the Father, receiued by faith[v], according to this doctrine, what cauſe hath man to boaſt? Perhaps they will ſay of this, that he beleeued: and by beleeuing, accepted the righteouſneſſe offered? as if a beggar ſhould boaſt of his wealth, and aſcribe it to his labour, whereas all he did was but to receiue, what the liberalitie of almoners pleaſed to beſtow; yea in the caſe betwixt God and vs, man hath not ſo much to boaſt of, ſith very power to receiue is alſo the gift of God. *Epheſ.* 2. 8.

[v] Ioh. 1. 12.

The concluſion now may well be inferred, that therefore a man is iuſtified by faith without the workes of the Law.

And what haue aduerſaries of grace, trow wee, to except againſt this round argument of the Apoſtle? Forſooth they labour by a diſtinction of boaſting, to elude all.

So

So *Bellarmine*: the Apoſtle excludes not all boaſting, but that onely, which ariſeth of workes done by ſole power of free-will; for he ſaith not, *vbi eſt gloriatio?* Where is the boaſting? but *vbi eſt gloriatio tua?* Where is thy boaſting? the boaſting whereby thou glorieſt in thy ſelfe, and not in the Lord; now in reſpect of workes done of faith, and ſo by grace, no man can glorie but in the Lord; and that boaſting is not prohibited: for the Apoſtle ſaith, *Let him that glorieth, glorie in the Lord*[w]. *De iuſtif. lib.1.cap.19*

[w] 2 Cor. 10.

The ſumme is this, that boaſting in our ſelues onely is forbidden, and not boaſting in the Lord: and that is ſufficiently excluded by this, that they affirme, workes done by power of nature, without aide of grace, to be vnable to iuſtifie.

Anſ. Plauſibly. The diſtinction of boaſting, we grant, if they yeeld vs thus much, that all glorying in our ſelues, is excluded; for we liſt not to contend about quiddities; though *Bellarmines* (*tua*) be not found in the text. And thus propound the Apoſtles ground; a man muſt be iuſtified by ſuch a meanes as whereby he may haue no cauſe at all to glorie in himſelfe: but muſt tranſcribe the whole glorie of iuſtification, to the grace of God: and hence thus aſſume.

But by doctrine of workes, whether done by ſole power of nature, or mixtly by grace and nature, all boaſting is not excluded; *Ergo*, that not the meane of iuſtification. Our *minor* for the firſt part, is granted by aduerſaries; and doe they not ſee, how their mingling of grace and nature, leaues ſtill ſome cauſe of boaſting to our proud nature? Am I a coworker with grace by power naturall, and depends the efficacie of grace, vpon the aſſent of my will? then ſure in reſpect of my coagencie, and aſſent, be it leſſe or more, I haue ſome cauſe to boaſt of my ſelfe, and ſo, all boaſting in my ſelfe is not excluded; but all boaſting in our ſelues, muſt be excluded; therefore all workes whatſoeuer whether done by ſole power of nature as *Pelagians*; or by nature

ture and grace mixtly, as Popish Semipelagians now teach, are here excluded from iustification.

To conclude this argument: let all such as desire to informe themselues, in this weightiest point, wherein errours are most dangerous, bring doctrines on both sides taught, to this touchstone. If Popish doctrine, here hold current, let them embrace it, if it take away all boasting from man, hold it firme: but if it puffe vp the proud heart of man, in the least measure, as indeed it doth, reiect it as a doctrine of Diuels; and hold the teachers thereof, though Seraphicall, for euer accursed: it serues not the turne, to say, they ascribe iustificatorie workes to the grace of God; for first, what doe they herein, more then the Pharisee[x]: I thanke God (saith he) not my selfe, that I am thus and thus: and yet is dismissed without iustification: and secondly, all they ascribe to grace, is but an assistance of nature; or a principalitie at most, in workes that iustifie; and by associating nature with grace, giue vs at least some cause to boast of our selues? for sure, if we be eyther principals, or in the least measure adiutours to our iustification, we haue some cause of boasting: but it is wholly excluded by the true Doctrine of iustification. Therefore wee may well conclude against workes; they haue no power to iustifie in the sight of God. And surely were it not, that I consider Gods secret, though iust iudgement, in sending them strong delusions; and compassionately ponder the pride of nature, both to become nothing in the worke of saluation; and the subtiltie of Popish teachers, in suiting this doctrine to the humour of nature; I should wonder how any man aduisedly reading this short *Enthymeme* of the Apostle, could in this point, erre in iudgement; It was well said of one, that Popish Religion, it is a naturall Religion: leaue man to himselfe, he fals on Popish conclusions, and practise: in this one point it is more then euident.

[x] Luc. 18. 11, 12.

Let Gods children learne, to acknowledge their owne no-

nothingneſſe in this article of juſtification; that God may be all in all. Who ſo walkes, after this rule, peace ſhall be vpon him, and mercie, and vpon the Iſrael of GOD: and if any attempt ſharing with the LORD in this glorie; I teſtifie vnto him, with the Apoſtle, he is aboliſhed from CHRIST, he is fallen from grace. *Gal.* 5. 4.

By faith, &c. It is vſually enquired how faith iuſtifieth: whether as an act or worke, or *organicè*, and *correlatiuè*; as an inſtrument, receiuing that, for which we haue eſteeme of righteouſneſſe; and ſo in reſpect of that, whereto as an inſtrument, it hath relation: our Diuines hitherto, haue ioyntly reſolued of the two latter; and as I take it vpon good reaſon: for that, otherwiſe righteouſneſſe ſhall be inherent; which hitherto hath beene holden an abſurditie; the queſtion will come fitlieſt to be handled, *cap.* 4. 3. and therefore to that place I reſerue it.

By faith without workes: And is not the inference direct enough? therefore by faith onely. The inference is vſuall amongſt our Diuines, both ancient and moderne: and thus we explaine our ſelues; that no grace of God, no worke, eyther of nature or grace in vs, concurreth, ſo much as inſtrumentally to iuſtification. *Reaſon,* becauſe none other gift, or act but faith receiues that, for which we are accounted righteous in the ſight of God.

What ſay our aduerſaries to this collection? forſooth they charge vs with foyſting in the terme (*onely.*) *Anſ.* And is it foyſted in beyond the Apoſtles intention? haue we it not in the equiualent? *by faith without workes*; *onely by faith*, are they not equipollents. See *Amb. in Rom.* 3. 9. *Hierom. in Rom.* 4. *Baſil in Concione de humil, &c. Fulgent de incarnat: cap.* 16.

But how reconcile we that of S. *Iames?* *cap.* 2. *not by faith onely*; with this of *Paul, by faith onely*; *Iames* iuſtified by workes; *Paul* iuſtified without workes;

Anſ. The anſwers are thus; that *Paul* treateth of iuſtification before God; ſo it is true, faith onely iuſtifieth in the ſight of God; *Iames*, of iuſtification *in foro humano*, or before men; and ſo workes iuſtifie: that is, declare to bee iuſt: *Ah!* that *Paul* treateth of the effect or office of faith *in foro Diuino*; *Iames* of the qualitie of that faith: that iuſtifieth, and her effect before men; and all that *Iames* ſaith is this, as *Caietane* truely, *quod non fide ſterili, ſed fide fœcunda operibus bonis iuſtificamur.* That we are iuſtified not by a barren faith, but by ſuch a faith, as is fruitfull in good workes: More of this Text of *Iames*, when by Gods grace we ſhall come to that Epiſtle.

Without workes of the Law, either naturall, ceremoniall, or morall; before or after grace, as plentifully is ſhowne, *ad verſ.* 9.

Therefore ſay ſome, without workes of the Law, euen done by Chriſt; for the excluſion is vniuerſall; except we can euidence a reſtraint.

Anſ. Reſtraints to works done by our ſelues, me thinks firſt, the whole purpoſe of the Apoſtle implyeth; for the queſtion is, whether a man be iuſtified by his owne righteouſneſſe; that is, righteouſneſſe of his owne performance, or by the righteouſneſſe of another: Secondly, ſee *Rom.* 10 3. 5. and tell me why he cals the righteouſneſſe of the Law, our owne righteouſneſſe? except in regard of our owne performance.

Verſ.29. *God, is he the God of the Iewes onely, and not of the Gentiles alſo? Yes, euen of the Gentiles alſo.*
Verſ.30. *For it is one God who ſhall iuſtifie circumciſion of faith, and vncircumciſion through faith.*

A Second reaſon for iuſtification by faith without workes of the Law. From abſurdities; if by workes of the Law, and not by faith onely; one of theſe two abſurdities will follow; that either God is God of the *Iewes* onely, and not of the *Gentiles* alſo; or elſe that he is variable in this action of iuſtifying; iuſtifying the *Iewes* by workes of the Law; *Gentiles* by faith; but God is not the God of the *Iewes* onely, but of *Gentiles* alſo; and is one; that is, vnvariable in this act of iuſtifying, *Ergo*.

Is he the God of the Iewes onely? &c. That is, He hath now vnder the New-Teſtament accepted *Gentiles* into his couenant of grace: the tenor whereof, read *Ier.*31.33, &c. But as touching the conſequence of the propoſition, it may be enquired how it flowes?

Anſ. Becauſe that vnto *Iewes* onely was the Law giuen in writing [y], the *Gentiles* were ἄνομοι, without the Law. If therefore iuſtification be by workes of the Law, *Iewes* only ſhall be capable of that bleſſing; and the *Gentiles*, whoſe God the Lord hath couenanted to be, ſhall lacke this principall bleſſing, promiſed in the Couenant; Iuſtification. But that is abſurd. *For God is one.* This oneneſſe, as I may terme it, of God, is not numerall, as in other places [z], but hath reference, either to the vnchangableneſſe of God, and his keeping one ſteddy, and vnuaried courſe in iuſtifying all; or to the indifferencie, and vnpartialitie of his affection towards all, of all ſorts. *Within the couenant.* If we take it in the firſt ſenſe, they containe a ſecond abſurditie, iſſuing from the doctrine of Iuſtifycation by workes of Law written, vrged by *Iewes*; in as much as then it will follow, that the Lord

y Pſ.147. Rom.9. Rom.2,14.

z 1 Cor.8.

doth not by one meanes iustifie all. But *Gentiles* by faith, *Iewes* by workes of the Law; but all are iustified by one and same meanes; sith God is one vnchangable in his courses.

If we take it in the other sense, as noting the indifferency of Gods affection to all in the Couenant, it is a reason of the clause fore-going; *viz.* that God is God of *Gentiles* also.

Circumcision, that is, *Iewes circumcised*: *Uncircumcision*, that is, *Gentiles* wanting circumcision. *Metonymia adiuncti*, as *Rom.* 2. 26.

But that we may here note, is, that the blessing of iustification belongs to all in the Couenant, whether *Iewes* or *Gentiles* beleeuing: See *Ier.* 31. 33, 34. *Act.* 15. 8, 9, 10, 11. See *Annot.* in *Ver.* 22. Reason: *God is one.*

Note to discerne whether we be in the couenant of grace principally is this; if we haue performed our restipulation, carrying our selues in all things, as the people of God, *Zach.* 13. 9.

Vers. 31. *Doe we then make the Law of none effect through faith? God forbid: Yea, we establish the Law.*

DOE *we then abolish the Law by faith? God forbid, &c.*] The words haue in them a preoccupation, of what might be obiected against the former Doctrine, excluding workes of the Law, by anouching iustification through Faith onely.

Obiect. If we be iustified by faith onely, it should seeme the Law is vtterly abolished.

Ans. First, the consequent is denyed and reiected with Apostolicall horror, *God forbid.* Secondly, the contrarie is anouched: as if he should say, we are so farre from antiquating the Law, by doctrine of faith, that we rather establish it. *By faith*, vnderstand doctrine of faith, or teaching that we are iustifyed by faith.

Whence then, we haue these two conclusions: First, that the doctrine of iustification by faith, abolisheth not the law.

Secondly,

Secondly, That ſame doctrine ſtabliſheth the Law.

Now, for the firſt of theſe, the explanation is not all-out ſo difficult; for what though by teaching faith, we make the law vneffectual to iuſtification? followeth it thence, that it is in euery reſpect aboliſhed, and to all purpoſes vneffectuall? There are ſundry other ends of the law, for which it ought to ſtand in vſe in the Church of God: As firſt, to bring vs to knowledge of ſinne[a]: ſecondly, to be a rule of life[b]: thirdly, to be meane of continuall humiliation, and ſundery the like.

a Rom. 3. 5.
b Math. 5.

But how by this doctrine we eſtabliſh the law, requires more diligent inquiſition. Varietie of interpretations, I am loath to cloy the Reader withall; yet ſome few of the moſt probable, it will not bee impertinent to propound. Some thus; faith ſtabliſheth the law, as it is a rule of life: while it workes by loue, which is the fulfilling of the law. But the queſtion is as I take it, how the Apoſtle teaching that wee are iuſtified by faith, doeth in ſo teaching, ſtabliſh the law? *Do we aboliſh the Law? and we ſtabliſh the Law: viz.* we that teach a man to be iuſtified by faith, euen whiles we ſo teach, or by this very doctrine, ſtabliſh the law.

I therefore iudge with the beſt moderne interpreters, *Parens & Beza.* that the law is thus farre eſtabliſhed by the doctrine of faith; that the righteouſneſſe, which it requireth, *quod ad materiam*, is not aboliſhed; but rather ſtabliſhed. In as much as what it requires, *Doe this and line*, wee haue it in Chriſt by beleeuing. Faith finding in him, what a man cannot finde in himſelfe, the perfect obedience which the law enioyneth.

And if any ſay, then belike we are iuſtified by righteouſneſſe of the law. *Anſ.* It implies no abſurditie to ſpeake ſo in a ſenſe. For according to iudgement of beſt Diuines, Legall and Euangelicall righteouſneſſe differ, not in matter, but *efficiente & modo*: wee haue the ſame righteouſneſſe which the law requires; but yet in other manner, then the law required it: the law required it of our owne performance; the Goſpel teacheth, it ſufficeth to righteouſneſſe,

that it be for vs performed by our Mediatour Chriſt Ieſus, and apprehended of vs by faith.

And if this be *Pauls* meaning, then I hope it followes, that Chriſts actiue obedience enters our Iuſtification.

And then, there is ſome end of imputation, that it may become ours. And this I am ſure is the old way, and as I yet iudge, the good way: In it I find as much reſt to my ſoule, as in that other *compendium* ſome haue framed.

In this point ſo weightie, I will be glad to learne; but can ſcarce be perſwaded; the truth hath hitherto lien hid, from ſo many of Gods Saints, ſo purpoſely conuerſant in this queſtion. And though I am not ſo Popiſh, as to meaſure truth by multitude, yet ſure me thinkes, where other things are equall, as learning, indnſtry, ſinceritie, prayer to God for reuelation: I had rather impute error to one then many.

Their cut, they ſay, is ſhorter into Gods Kingdome; ours I thinke, ſafer; and howſoeuer our circumference ſeeme larger, yet our center we are ſure, is Chriſt. *Auguſt. de Trinit. lib. 1.* *Atq; hic baculum fixi*: though ſtill I profeſſe with *Auguſtine, Non pigebit me, ſicubi hæſito, quærere: nec pudebit, ſicubi erro, diſcere.*

It ſhall neuer greeue me, where I doubt, to enquire: nor ſhame me, where I erre, to learne and be better enformed.

FINIS.